

The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, August 5, 1943.

NEW SERIES—VOLUME 45—NO. 27.

WHAT FAMINE MEANS

Mrs. W. Eugene Sallee

Many associate famine, flood and drought with China and the Chinese. China is built on a large scale.... It has a great stalwart people who live well in time of peace, but through many years of cruel warfare and on account of drought, famine and flood, they have become inured to hardship, privation and want and bear it in a noble, uncomplaining manner....

The famine which has raged with increasing intensity in Honan China especially these twelve months seems to have equalled any famine in China's history.

In favorable seasons the supply of food barely meets the demand. As most of the Chinese live on a scale with no margin for extra demands, when there is one crop failure in several provinces there is no available help from outside....

The supply barely meets the demand in most favorable years, but when Japan comes in from year to year and commandeers at will the growing crops, paying probably one one-hundredth of the proper cost at maturity, it is no wonder that famine is widespread and hunger with its grim visage stalks the land....

The spring of 1942 opened with great hope for good crops in Honan. The fields grew like magic.... By June the weather was extremely warm, brilliant, glowing days gave way to hot, dewless nights, and in a few weeks all vegetation was withered. In August an abundant rain came on the scorched earth, but before fall crops could be planted and gathered the locusts descended and devoured every vestige of vegetation from the fields. Not only that, but they ate the edible leaves from all the trees as well as the bark. The poor had less to eat day by day. Nature is friendly to the poor by supplying them with leaves and bark from many trees. They looked in vain for their food supply, for the locusts had come first.

Families Migrate

They left their homes and roamed the countryside over, only to be met by others as poor going from whence these had come.

The son and father of a family started "somewhere" pushing a wheelbarrow. He was accompanied by his wife carrying a young baby and other children plodding along the hot, dusty road. On the barrow were the family's pots and skillets and also their dearest possession, the hunger-weakened old grandmother.... Their few pennies were fast going, the mother's milk failed and the sick baby died in the mother's arms.... Two other children grew faint, their eyes bulge out, their bodies are swollen and they fall unconscious by the roadside. To stay, they must all perish. The little ones are left thus

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PREACHING IN THE ARMY CAMPS

By Charles Forbes Taylor

Why cannot our best men preach in the army camps? During World War I, many of the best preachers of various denominations left their churches or evangelistic work to give from a month to a year of their time preaching to the soldiers. With the cooperation of the army leaders, they reached hundreds of thousands of men and were sent from camp to camp, here and overseas, preaching in the largest buildings available.

In World War II, the door is apparently closed to such a program. The government has built lovely chapels seating 400 under the charge of the chaplain. No civilian preacher comes in without his invitation, and many such invitations are discouraged as the chaplain is supposed to take care of the spiritual needs of his men. This sounds all right until one realizes that the chaplain may be responsible for eleven hundred or even eighteen hundred men, of which number perhaps one hundred of them are of the same faith as the chaplain.

Strange Ideas

The army has some strange ideas about religion. If a regiment is composed of say seven hundred Catholics, two hundred Methodists, one hundred Presbyterians, fifty Jews, and fifty Episcopalians, the chaplain is quite likely to be a Baptist. But if there are seven hundred Baptists, three hundred Methodists, fifty Catholics, and fifty Jews, the chaplain is quite often a Roman Catholic. This is not a criticism, but an illustration. The government has taken the attitude that this is the way to handle religion in this war. In some respects, it is fine, but it strictly limits Christian propaganda.

Not so with the entertainment world! They know that after this war is over the returning soldiers will be their customers and they do not intend to be forgotten, so, in the name of service—and it is a great and

generous service and only incidentally worth a few millions in advertising—they are sending their top-notch stars so that the soldiers may see them in the flesh and remember them later. Do they send these stars with their shows to small auditoriums, unheralded and unsung? They do not! They put on a big publicity campaign and advertise them all over the camp. The general—or at least a colonel—welcomes them, and they use the central theatre, recreation hall, or outdoor arena seating from one to three thousand people that they pack to the roof. The boys even pay twenty cents to see the "stars."

The Church Also Has Its Stars

We still have great preachers with a message men will come to hear. I venture that with the same kind of publicity and a central place in which to preach, George W. Truett would have thousands of soldiers every night. So would C. Oscar Johnson, Merton S. Rice, Bishop Arthur Moore, and a dozen others I could name of various denominations. Talk about morale! I submit that C. O. Johnson is as good a tonic as any movie star, and George W. Truett as emotionally powerful as any drama. Why cannot we send men like this to represent Christ and the church?

"The children of this world are wiser in their generation than the children of light." After this war is over, the entertainment world will run full blast, but the church seems doomed to become a little side issue as it is in the army. Those who say the modern church is built on organization and education, not preaching and great crowds, will say that it does not matter. But the Book still says, "How shall they hear without a preacher? and how shall they preach, except they be sent?" We still have great men with a great message of a great Saviour. It seems to me to be up to the church to see that they are

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JACKSON HOSPITAL NAMED FOR MISSISSIPPIAN

The late Colonel Charles L. Foster, for whom the new army general hospital at Jackson is named, was the son of Rev. Lovelace S. Foster, an itinerant Baptist minister in Mississippi. He was a nephew of the late Dr. L. S. Foster, founder of the Mississippi Baptist Orphanage. His father was associated with Dr. Gambrell in editing The Baptist Record.

Born at Starkville, Col. Foster was graduated from Mississippi College in 1896, received his medical degree from George Washington University in 1902 and was commissioned by the Army Medical School in 1904, leaving immediately for service in the Philippines. He served with various units

of the army, both at home and abroad, and was promoted to colonel at the beginning of the World War. He was awarded a medal for Mexican border service in 1916, the Victory medal, bar and star in 1920, the Distinguished Service medal in 1921, a citation for meritorious and conspicuous service, and was an officer in the French Legion of Honor. He died July 26, 1941, and was buried with military honors at Arlington.

The recent action of the War Department in naming the new army hospital in honor of Col. Foster meets with cordial approval among army men, the medical fraternity, and Mississippi Baptists.

CHINA AND HER PEOPLE

THE FARMERS OF CHINA

By T. W. Ayers
Retired Missionary

VII

While China was making progress in building and operating factories before the Japanese invasion, yet eighty-five per cent of all the people then were farmers, and now a much greater per cent are farmers; for the only industries operated by Chinese are in Free China, where much is being done through the co-operative movement in building and operating small factories.

DR. T. W. AYERS

The implements used by the Chinese on their farms are of a very primitive pattern and they have none of the improved machinery or tools used in America. For example, the plow used has but one handle, and in the central and southern sections is drawn by an ox or buffaloes. In the northern section it is drawn by a donkey, a cow or a man. Often a two-horse plow is drawn by a donkey and a cow yoked together. It is a common sight to see a cow pulling a plow and her young calf trotting along beside her. It is no doubt sounds ludicrous to most Americans to hear of a cow drawing a plow, but one can see this being done in the great state of Georgia if you will go where I have been. Several years ago, when in Savannah, my good friend Dr. John Wilder, invited me to go with him about thirty miles out from Savannah where he was to conduct a funeral service. We traveled on paved roads for about twenty miles and then turned off on a narrow unpaved road, and were soon in "No Man's Land," for nothing living was to be seen. Finally we came to a farm house and saw a man out in his field plowing a cow; something I never expected to see in America. I said to my good preacher friend that while we were in "No-Man's Land" we must have unknowingly dropped down ten thousand miles to China, for American farmers do not plow cows. My friend replied that my friends in China have nothing on Georgians, for we do all that they do, except eat rats, and we even this score by eating hot dogs. Yes, if you will go where John Wilder goes you will see things you have never seen before.

When our great Southern Baptist missionary, J. B. Hartwell, went to North China in 1860 he saw many cows with young calves in the field being used as work animals, but there was no milk to be had and no beef

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Thursday, August 5, 1943.

Sparks & Splinters

Friends of Dr. Chas. S. Henderson, pastor of the First Baptist Church, Greenville, Miss., decided the pastor needed a new car. John D. Davis, automobile dealer, superintendent of the Sunday school and president of the Mississippi State Mission Board drove a Super Deluxe Sedan up to his study and drove away his five-year-old car. The pastor says that he was somewhat surprised because of the unusual condition now, but not so much because this great church gave him three cars during the nine happy years of his former pastorate. Dr. Henderson is serving the second year of his second pastorate of the First church. He has never bought a car in Greenville.

I have some open dates for evangelistic singing. O. U. Rushing, Clinton Boulevard, Jackson, Miss. Phone 3-4082.

Frank G. Voight was ordained to the ministry July 27, by the Daniel Baptist Church, with J. L. Sullivan delivering the ordination sermon. Artis E. Smith and Dr. W. A. Hewitt assisted in the service. Brother Voight is completing his work at Mississippi College this summer and is planning to enter the seminary this fall. He is from Louisville, Ky.

John E. Barnes, Jr., pastor of the First Baptist Church, West Point, is assisting Rev. F. V. McFatridge in the revival at Verona this week.

News from Centreville Baptist Church is as follows: "Our entire pledge to the Now Club has been paid, and we are at present engaged in launching out on a program of larger gifts to missions, and a building fund. Our dream is an educational building, a full basement, and an organ." This church is located near Camp Van Dorn and is doing a good work for the service men, one feature of which is the sponsorship of a small park across the street from the church with recreational equipment. S. W. Waggener is pastor.

Overton Chapel has just had a fine revival with R. E. Down of Saulsbury, Tennessee, preaching. There were four additions.

A splendid Vacation Bible school has just been completed at Verona church. The enrollment was 71. F. V. McFatridge is pastor.

Dr. F. M. Powell of Tupelo preached the ordination sermon of three deacons in the Verona Baptist Church. They are: Carl Wright, Robert Lee and William Johnson.

Plantersville Baptist Church is having a Vacation Bible school this week. The revival will be held August 8-14, with R. B. Patterson, pastor of Longview Baptist Church, Memphis, doing the preaching.

Among the recent visitors to The Baptist Record office include the following: Rev. H. J. Logan, Duncan; Frank E. Skilton, Blue Mountain; Prof. M. P. L. Berry, Clinton; Rev. and Mrs. W. M. Ford, Pritchard, Alabama; Rev. J. S. Deaton, Jackson; Mr. and Mrs. Clyde Coker, Fernwood; Dr. Chester M. Savage, Union; Rev. and Mrs. O. A. Varnado, Fernwood; Dr. O. P. Estes, Picayune; Rev. Owen Williams, Utica, and Rev. R. C. Holcomb, Kosciusko.

—BR—

Help Blue Mountain College: (1) By gifts, (2) by annuity bonds, (3) by bequests.

Pastor Raymond Herrington writes that Center Ridge church, Newton county, has underwritten their Now Club quota.

Hickory Grove church, Lamar county, an EVERY FAMILY church, has just closed a successful revival with Q. C. Barrett preaching. The seating capacity was not adequate for the crowds, making clear the need of a building program. There were 11 additions.—J. P. Holcomb is pastor.

Bertie McGee, pastor of West End church, West Point, has just finished a very good meeting at McNair with Pastor Harry T. Hannah. There were nine additions. The Evangelistic Crusade held in February is believed to have paved the way for this good revival.

Barney Walker is re-entering evangelistic work after a successful pastorate at Forest for the past few years.

E. Y. Soileau of Cathings, is to be the evangelist at Damascus, Franklin-Adams Association, in the revival beginning August 1. T. L. Pfeifer is pastor.

Mrs. Effie Sanderson of Paden writes that she enjoys the Record, especially since she is in bad health and cannot go to church.

B. B. Hilbun writes of a good revival at Puckett recently with R. H. Fitzgerald, pastor. O. U. Rushing of Jackson led the singing. Six were received for baptism and three by letter.

H. H. Ward has recently closed a revival at Bear Creek church where he is pastor. There were 13 additions.

A Vacation Bible school was held at Union (Caesar) with an enrollment of 154 and an average attendance of 125. The workers were: Pastor S. P. Powell, Mesdames Monroe Lee, Lee Ray Pearson, Harris Jones, Narvel Pearson, Andrew Holloway, Johnny Stewart, Cassie Jones, Fitzhugh Lee, Kleamon Bilby, Floyd Pearson, Hersel Pearson, George Smith, Homer Dossett, Willie Mae Lee, Rhoda Brown and Miss Ruby Le, Miss Della Mae Jones and George Smith. One outstanding thing in the handwork was a model church built by the Intermediate boys presented with a program telling how the church was to be built in the future. They placed on the doorsteps of the church \$18.75 for a bond to be used in building this church. During the last week a social was enjoyed. This is believed to have been the best Bible school ever held at Caesar.

R. E. Pate, pastor of Iuka Baptist Church, has been with W. C. Hamilton in a revival at Paden. There were five additions. The church is considering going to half time.

Boston, Mass. (RNS)—Five million Bibles have been given away to men and women in the armed services by the Gideons International, it was announced here by A. E. Lewis, president of the society, at the opening session of the body's 43rd annual conference. "The value of the Gospel to the men of our fighting forces," said Mr. Lewis, "is recognized by our government and by the officers who have been selected to lead our men." The Testaments which the Gideons are giving free to service men and women are bound in fabrikoid, brown for the army, blue for the navy, and white for the Red Cross.

Crenshaw Baptist Church, Panola county, reports a satisfactory Vacation Bible school. They report good interest and unusual attendance.

Atlanta, Ga. (RNS)—Georgia Baptists ministers are making plans to provide care for 1,000 children of service men killed in action in this war, J. L. Fortney, superintendent of the Georgia Baptist Orphans' Home at Hapeville, the largest in the state, has announced. Many of the cases that the pastors are preparing to handle, Mr. Fortney said, are those of boys and girls whose mothers will be unable to support them. Pointing out that thousands of children will need help after the war, Mr. Fortney said: "Persons don't necessarily have to be orphans to need help. Often a father dies leaving the mother with too many children to support them without his help. State-operated homes are impractical," he continued, "but I believe it will be feasible for the federal government to place eligible children in foster homes."

We received a nice club list of subscriptions from the Macedonia church, Calhoun County. This list was sent in by Mrs. J. F. Robbins.

Among the recent EVERY FAMILY lists received was that of Gatesville Baptist Church, Copiah County. B. L. McKee is the pastor.

Mrs. J. F. Sharp of Silver Creek recently sent us a nice club list.

Salem Baptist Church, Lauderdale county, reports a great revival with Aubert Dunn preaching. There were 10 additions and a number of rededications. Thomas S. Messer is pastor.

The Cold Springs church, Covington county, reports a spirit-blessed revival. Grady C. Cothen of Foxworth did the preaching. There were 11 additions.

Kokomo recently closed a Vacation Bible school which was held in connection with the annual revival. There was an average attendance of 60 at the school. The offering, amounting to \$12.21, was donated to the Red Cross. A. A. Ward, pastor at Lena, led in the revival and visible results of the revival were 12 additions.

Greenville Baptist Church, Marion Association, Baxterville, has completed a worthwhile revival. J. C. Watts was the visiting preacher. There were seven additions. W. T. Johnson is pastor.

The annual revival of Calvary Baptist Church, Warren county, will begin August with Albert Sidney Johnston, pastor of Davis Memorial, Jackson, doing the preaching. Pastor Jack Cranford will lead the singing. Morning services will be at 11 o'clock and evening services at 8.

Pastor W. H. Wood was assisted in the annual summer revival at Oak Grove church, Scott county, by W. L. Meadows of Quitman. Results of the inspiring messages were seven additions.

In the meeting at White Oak, in Smith county, D. W. Nix did the preaching. Large crowds attended and we had a great revival. Sixteen members were added to the church—14 by baptism. There were 104 people that read a book in the Bible during the meeting. I am in my 38th year's work with this church.—D. W. Moulder, pastor.

Following his usual custom, a number of subscriptions were received from District Enlistment Pastor E. D. Estes.

—BR—

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BLUE MOUNTAIN SERVICE
AUGUST 11

The summer convocation of Blue Mountain College will be held in front of Whittfield Hall, August 11 at 4:30 p. m., with Rev. A. B. Pierce of New Albany making the address, President Lowrey has announced. Nine candidates will seek the B. A. degree, which will make a total of 59 degrees awarded this year.

—BR—

SUNDAY SCHOOL AND B. T. U.
ATTENDANCE

	SS	BTU
Parkway	369	
Ackerman	100	26
Cross Roads (Webster)	60	
Jackson First	807	196
Crystal Springs	277	126
Louisville	321	
Wallerlville	54	39
New Albany	400	105
Bethlehem (Jones)	112	97
Bear Creek (Attala)	82	
Enon (Panola)	54	61

July 25, 1943

Cross Roads (Webster) 105

—BR—

OSYKA PEOPLE HAPPY

The pastor, Rev. Thurman Booth, and family recently moved into the recently purchased pastorium. The place formerly belonged to Mrs. O. M. Weems. The church was offered a bargain by these kind people. Our church folks paid cash for the property. Our church like many other churches is witnessing an unusual growth in financial matters.

It thrills the soul of a pastor to have the boys in service to send checks back home to the church from all over the world. Our people in Osyka do what they decide to do in a big way. Pray for us, and come to see our new home.—Thurman Booth, pastor.

—BR—

Thurman Booth, pastor of Osyka Baptist Church, writes that his family has moved into the newly purchased pastor's home. He also states, "Our people in Osyka do what they decide to do in a big way."

J. C. Murphy assisted Gaston Mooney, pastor of Brooklyn, in their annual revival. There were 27 additions.

J. L. Coursen, pastor of the church at Taylor, reports a wonderful revival with M. C. Whitten, Hernando, bringing the messages. There were 15 additions.

Governor Calls for Militant Church —Ridgecrest, N. C. (RNS)—Governor J. Melville Broughton of North Carolina told 1,500 persons at the annual Southwide Baptist Sunday School Week here that the church should take a militant attitude toward the war and in the establishment of the peace to follow. The church should "draft" its best men to deal with the leaders of each country in the world, Governor Broughton declared, adding: "We must remember that we have made some pretty dismal failures in making peace when we have left it to the diplomats and politicians and professional soldiers."

New Harmony church, Neshoba county, sent in a number of additions to their EVERY FAMILY mailing list. H. D. Hawkins is pastor.

We recently received a fine list of additions for Pleasant Ridge church, Attala county. This list was sent in by Mrs. Roy McMillan. F. A. Lumus, Weir, is pastor.

Thursday, August 5, 1943

THE BAPTIST RECORD

3

NEWS and VIEWS

By D. A. McCALL, Executive Secretary-Treasurer
 Mississippi Baptist Convention Board
 Box 530, Jackson, 105, Mississippi

Evangelism — State, Home, and Foreign Missions — Cooperative Program — Now Club (State Debts) — 100,000 Club (S. B. C. Debts) — Baptist Record — B. T. U. — Sunday School — W. M. U. — Brotherhood — B. S. U. — Retirement Plan — Seminaries — Christian Education — Hospitals — Orphanage — Pastoral Aid — Church Building Aid — Chinese Work — Negro Work — Indian Work — Literature — Enlistment Pastors — Service Men's Department — Historical Society — Wills and Bequests Activities — W. M. U. Training School — Bookkeeping.

I
NOTICE — TREASURERS!

Please check your records against our records of receipts from your church as printed in The Baptist Record last week. If you find an error please let us hear from you.

WE PRINT THIS LIST—

1. That mistakes may be corrected.
2. That the people may be informed.
3. That the churches may be inspired and challenged.
4. As a testimony of the love and loyalty of the people of Christ to all the work of Christ beyond the local churches.

II
SIX MONTHS
January-June Comparisons

	Cooperative Program	Designated	State Debts	Totals
1939	\$ 53,832.66	\$ 37,611.00	\$ 8,650.71	\$100,094.37
1940	57,499.47	42,165.94	16,778.23	116,443.64
1941	63,766.60	47,721.27	30,068.30	141,556.17
1942	85,955.29	80,697.57	48,809.27	215,462.13
1943	132,135.07	142,273.60	62,535.10	336,943.77

Mississippi Baptists are on the march! Progress continues in just about every phase of His work. Pastors and laymen are writing noble history in love and loyalty to all the causes of Christ.

III

Two good congregations were present at Langford, Rankin county. The B. T. U. had a Service Men's emphasis at their hour. Plans are complete for revival services the first of August, Rev. R. A. Oliver, Fayette, preaching, and Rev. Tom Ashley, Clinton, singing.

We were privileged to attend the commissioning of the naval men at Mississippi College. They were good to look at as they filled the chapel. Lieutenant Burt read the commission and President Nelson gave a welcome. The Colors were presented. It was a simple but dramatic service.

First Baptist Church, Clarksdale, is having a larger participation in His work than ever before. Their monies are also sent in regularly. Brother W. V. Jenkins, Treasurer J. E. Merritt, along with Dr. Stewart, and all the others, are very happy in the work. Large congregation. One addition.

One hundred women of the Riverside W. M. U. Association assembled at the Simmons Clubhouse, Moon Lake, in annual gathering. Mrs. Offenheiser is superintendent, and Mrs. Joe Turney program chairman. Many pastors were present. It was good to be there. Two of our six pastorates were in this association.

IV

"BAPTISTS IN THE U. S. S. R." by Rushbrooke, is an inspiring and informative booklet regarding the Baptist situation and problems in Russia. It is priced from seven cents to ten cents, depending upon the quantity purchased.

V

"SOUL WINNING SERMONS IN OUTLINE," by Dr. E. P. Allredge, is his latest contribution to good Christian literature. All preachers and other Bible students will find it particularly helpful. The price is \$.50 and can be ordered from your Baptist Book Store.

VI

Bro. Auber J. Wilds, quite well known to Mississippi Baptists, is also a part-time editor in getting out the "Baptist Voice," a Lafayette County Association organ. In the July issue, we have the following paragraph:

"To those who love the Lord it is a privilege and a joy to give to His mission program. Southern Baptists have proved their love through these last months as they have brought additional thousands of dollars into the treasuries of the churches that the work of the denomination can be promoted in a worthy way. We have desired that every church in Lafayette county make an offering to missions this associational year. We still have hopes that this will be a reality. The time is short, however, so if you are to lead the church in doing this, it must be done within the next few Sundays. All offerings should be sent to Dr. D. A. McCall, Box 530, Jackson, 105, Mississippi. State what it is for. Why not let it go through the Cooperative Program, thus you will be having a part in ALL the work."

VII

"So This is Africa," by Susan Anderson, is a new volume from Broadman Press. The two opening paragraphs, which we quote suggest just how gripping the volume is:

"A young woman stood in a New York aquarium looking in amazement at the great variety of fish. There were ugly ones, dark and wicked looking; and there were beautiful ones, rainbow colored. Some were called 'devil fish' and some 'angel fish.' As she stood looking, the words that came unbidden to her mind were not strange to her; she had heard them before, and hearing had

resented them: 'Come ye after me, and I will make you to become fishers of men.' Her eyes turned from the beautiful fish to the ugly ones and rested there. 'Yes, Lord,' she said, 'but Thou art asking me to catch the UGLY fish!'

The young woman was a 'volunteer'—a conscripted volunteer—for mission work in Africa. To her, Christ's words came not as an invitation to a pleasant and challenging task: they were a command—a command which she had learned and which must be obeyed before she could know rest and peace in her heart. She would go. That had been decided long since; but rebellion was in her heart—"Thou art asking ME to catch the ugly fish."

"Baptist Leaders in Religious Education," by J. M. Price, comes to our desk. Leaders mentioned are Andrews, Beauchamp, Burroughs, Byrd, Coleman, Dement, Flake, Forbes, Frost, Hudgins, Leavell, Lee, Middleton, Moore, Moorer, Spilman, Strickland, Ness, Wiley and Williams. Three or more of these are Mississippians.

VIII

Hon. H. F. McCarthy, Director
 Division of Traffic Movement
 O. D. T.
 Washington, D. C.

Dear Sir:

I have carefully read your appeal regarding calling off all possible group meetings in favor of relieving the burden upon our transportation system, as a war measure. Mississippi Baptists number 300,000, and within the last months called off two of their main conventions because of our present situation. Baptists are happy to cooperate and yet, at the same time, continue our spiritual ministry to the people.

Blessings upon you.

Yours in Service,
 D. A. McCall, Executive Secretary,
 MISSISSIPPI BAPTIST CONVENTION BOARD,

IX

The following excerpt from the bulletin of the First Baptist Church at West Point, Mississippi, is self-explanatory: "The largest amount we have any record of this church giving to Missions in any other year is \$4,456.15 in 1930. During the first nine months of this convention year we have given \$8,682.82 to Missions. Or an increase of over 100% more than ever before, with three months left in this year!!! Doxology, and Doxology again!

West Point First church is going forward by leaps and bounds in the support of all the causes of the Lord Jesus. A seven months' gain of 43% was registered in contributions, and they gave 53% to outside causes and 47% for local work. So far as we know, this is the highest record of any church in the state. We will be glad to hear from any that may surpass it.

Pastor F. W. Gunn writes that he had Rev. Ray F. Dykes of Meridian with him in a recent revival with six additions. He praises the work of Brother Dykes very highly.

X

We are constantly receiving reports of revivals held by Evangelist Hyman Appelman. God continues to bless him in his work and Mississippi Baptists generally are expressing pleasure over his coming to Mississippi on January 23-April 16, 1944. The following message is typical: "Dear Prayer Partner: God gave us over 150 decisions for Christ in The People's Church, Toronto, Canada. Praise Him forever! Pray for us in the Calvary Church, Lancaster, Pennsylvania. God richly prosper you in every way! Matthew 6:33. Hyman Appelman"

We appreciate the following words: "Dear Friend: Thank you for the check from Clinton Baptist Church. We close our eighth Vacation Bible School tomorrow. So far there have been eighty-three professions of faith. Thank you for your interest in the work. Sincerely, Gladys Keith."

Two fine congregations were present at First Baptist Church in Philadelphia where it was our privilege to supply for Dr. W. L. Johnson. This good church is experiencing the highest days of her history, for which we are genuinely glad. Dr. Johnson is proving to be one of the most genuine Christian men we know. It was a great experience for us to be back among the people where we had so many pleasant and profitable experiences for nearly five years.

The following excerpt from a letter recently received from Chaplain W. R. Medling, Butler, Pennsylvania, is self-explanatory: "I am writing to thank you and the other leaders of our work in Mississippi for your fine cooperation and earnest sympathy. I appreciate your spirit and want to express it in this small way. I thoroughly enjoyed my five years of work there, and pray that the Spirit of God will be manifested there in ever enlarging circles with ever increasing power. My heart and my prayers will always be with you no matter where I may go."

"Please drop me a line or send a circular every once-in-a-while. We who are away still like to think that we are a part of the great work back home. Give my regards to the others of the office force. Very sincerely, Chaplain W. R. Medling."

XI

Mississippi Baptists and Southern Baptists generally will not forget our "Generals" who lead us to a **SBC debtless reality**. We refer to Dr. Austin Crouch, Dr. J. E. Dillard, and their Nashville associates, along with the heads of the various causes.

These leaders prayed, publicized, promoted, and led on until Southern Baptists went from being debt-conscious to **Victory**-conscious.

We believe they will this year see their cherished desires realized—a **DEBTLESS S. B. C!** Our hats off to them!

XII

Someone writes to ask if Rev. W. A. Greene is connected with the Convention Board Evangelistic staff. He is not. He is in the evangelistic field independently.

(Continued on Page Seven)

Thursday, August 5, 1943.

The Baptist Record

Published Every Thursday by the Mississippi Baptist Convention Board
Baptist Building, Jackson, Miss.

A. L. GOODRICH.....Editor
Subscription: \$1.50 a year, payable in advance.

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Miss., under the Act of October 3, 1917.

Obituaries and Obituary Resolutions—
The first 200 words free; all other words one cent each.

Advertisements—Rates upon request.
Announcements of open dates by evangelists and singers, and others \$1.00 per insertion.

Advertising Representatives—Jacobs List, Inc., Clinton, S. C.
Member

Southern Baptist Press Association
The Associated Church Press
The Mississippi Press Association
We do not use unsigned communications.

The Editor of The Baptist Record does not necessarily endorse an article to which the signature of the contributor is attached.

BY WHOSE AUTHORITY?

A book was recently sent us with the compliments of Major Edward Bowes. The title of the book is "The Road to Victory," by Archbishop Francis J. Spellman, Archbishop of the Diocese of New York. The title of the book also describes Archbishop as MILITARY VICAR OF THE ARMED FORCES OF THE UNITED STATES.

The same preposterous claim is made by other Catholics as shown by the following clipping from the New Orleans edition of Catholic Action of April 22, 1943:

(By N. C. W. C. News Service)

"London, April 19.—Dispatches received here from Malta reveal that Most Rev. Francis J. Spellman, Archbishop of New York and military vicar of the American armed forces, as the guest of Viscount Gort, governor of Malta, participated in the observance of the first anniversary of the bestowal of the George Cross on the island."

A recent issue of Look Magazine also aired this title.

We have read the above mentioned book. Some of the thoughts are good, but much of it is contrary to our beliefs and some do not agree with the facts as we know them. As a whole we would not expect it to be a best seller.

Our purpose in mentioning the book is to inquire by whose authority Archbishop Spellman became Military Vicar of the Armed Forces of the UNITED STATES. He is archbishop of the Catholic Diocese of New York. He has a clear title to that office. He was placed in that position by those in authority in the Catholic hierarchy. BUT we deny that he is vicar of the armed forces of the United States. He may be the military vicar of the CATHOLIC armed forces of the United States. But a majority of our armed forces are not Catholics. Large numbers of our soldiers are Baptists, and Baptists have

no earthly vicar, nor has anyone the authority, be he Catholic, Protestant or Baptist, to appoint anybody vicar for Baptist boys.

This unwarranted claim is in line with other claims of the Catholics, such as their claim that others than Catholics should stay out of South America because the Catholics are in the majority there.

Not only are we concerned over the claims of Archbishop Spellman but others feel as we do as is shown by the clipping below:

"Military Vicar" and Censorship Cause Considerable Discussion

Readers of American newspapers were perplexed when they read their morning and evening papers of March 15, 1943, for they were told that there had been a broadcast the day before from North Africa by 'the Military Vicar of the United States Armed Forces.' This was the title used by the press in referring to the Rev. Francis J. Spellman, Archbishop of the Roman Catholic diocese of New York City, the richest Catholic diocese in the western hemisphere.

"Inasmuch as the public generally supposed that Archbishop Spellman was making his trip to Rome as the personal representative of President Roosevelt there were many persons who concluded that the President had conferred this title to give the Archbishop 'official status' as the President's representative. But inquiry disclosed that it was a title conferred by the Pope.

"The dictionary gives several definitions of the word 'vicar' and states that, in the usage of the Roman Catholic Church, it means 'an ecclesiastic who acts as substitute for, or representative of, another.' The Vatican is a sovereign state and the Pope is its head. It is perplexing to many how the head of a foreign state could confer a military title on an American citizen to serve with the armed forces of the United States. Had the title read 'Military Vicar of the Pope for Catholics serving in the armed forces of the United States,' much misunderstanding and embarrassment would have been spared."—Exchange.

Editor Freeman of the Kentucky Western Recorder in a recent editorial also denied the right of the Archbishop to be called MILITARY VICAR OF THE ARMED FORCES OF THE UNITED STATES.

Editor Freeman also asks some pertinent questions. Some of them are:

1. By whom was this Catholic priest made "Military Vicar of the armed forces" of the United States?

2. Who gave him authority to speak on military matters and to reveal what should be military secrets?

3. If the "Objectives of the United States are in accord with the Christian life . . ." why is it that all Baptist churches in Spain were closed as

soon as Franco overthrew the democratic regime and restored the Catholic church to power?

4. What is the relation between this priest and the White House of the United States?

While on a recent trip to New York to attend the meeting of the Associated Church Press we learned of the airplane death of Bishop Leonard Moore. Dr. Hartman, editor of Zion's Herald, Boston, made the announcement. He stated that Bishop Moore was on a visit to the armed forces and that he represented the Protestant churches in the same way that Archbishop Spellman represented the Catholics. But he did not, nor did any of the papers, refer to him as the "Vicar of the armed forces of the United States" nor even as "Vicar of the Protestant armed forces of the United States."

As Dr. Freeman well says, "If an outstanding Baptist or Methodist preacher had gone on a good-will visit to English evangelicals and to the affrighted evangelicals of Spain, Belgium and Roumania, would he have been commissioned to speak for our President and the U. S.?"

We don't know what it is but there seems to be something sinister about the visit of Archbishop Spellman to Europe and Africa. If not, will someone explain the following strange coincidences?

When the Archbishop arrived in Rome, so did the German foreign minister.

The Archbishop arrived at the Vatican, so did Herr Von Ribbentrop.

Archbishop Spellman arrived in Spain. A few hours later peace feelers went out from Spain.

And now back to the book by Archbishop Spellman.

On page sixteen we read, "We should try to live ourselves and let others live in accordance with God's commandments and in accordance with the Constitution of the United States." But they demand that Baptists leave South America because it is largely Catholic.

From page 31, we quote: "The fact is that the church (he means the Catholic church) does not stand between man and Christ, for the church is Christ. . . . If He could give to others the power to baptize, He could give also the power to forgive sins, the power to speak in His name and the power to offer sacrifice."

On page 41 we read, "Let us remember that democracy is born of the respect for the integrity of the individual conscience, of the individual's right to express, within the limits of decency, and the contingent rights of neighbors, his innermost thoughts and convictions. Only by respecting the mutual rights of others can we insure the precious heritage of our civil liberties to the Americans of centuries yet to be. Only by charity

in all things can we assure to the future the full measure of that peace for which the Prince of Divine Love died." No doubt the persecuted and robbed Baptists of Spain and Roumania would be glad to experience some of that.

On page 93 appears the following startling statement: "Approximately twenty-one million Americans who are Catholics (we presume that this number includes several million babies sprinkled without their consent or knowledge) and many other millions of men and women of good will who believe in peace with justice, share with gratification President Roosevelt's action in having sent a personal representative to the Holy See, WITH THE RANK OF AMBASSADOR." (capitals are ours.—Editor.) On page 95, "And it was true during the subsequent seventy years, (he refers to a United States ambassador to the Pope) and it will still be true now that A NEW AMBASSADOR has been appointed." (Emphasis ours.)

Baptists then, and still do, resent this illegal and unnecessary action. The excuse was then made that he was a personal representative (no representative was sent to the Methodists, Baptists, Presbyterians, etc.) of the President. At that time we said, and again repeat, that not one single logical reason for such action was given.

The Archbishop also seems to indicate, according to the quotation above, that those who were not gratified at the President's action are not people of good will nor do they believe in peace and justice. Well, we didn't like it then and still don't, regardless of the Archbishop's opinion of us.

BR — WORKING IN YOUR SLEEP

Sometimes we hear of people who "walk in their sleep." We know of people who work in their sleep—indirectly, of course. Those who give of their money for the missionary enterprises around the world, are 'working in their sleep' since those whose salaries they help provide are preaching the Word, teaching the Word, healing the body and seeking the lost in lands afar.

When the night settles down here—on the other side the sun is shining, and missionaries are going to work. We are working in our sleep, through the money we are giving! What a joy to feel one is "redeeming the time" day and night!

BR —

Wilson W. Boggan, chaplain, U. S. A., writes that he has just completed the chaplains' course at Harvard University and is now stationed at Camp Cook, California. His friends will remember him as a former Mississippi pastor. Some of his pastorates were Gum Grove, Bethel, Topisaw, Elmo, Corinth and Springhill (Simpson county).

THE BAPTIST RECORD

Selected Editorial

Each week we will publish what we consider one of the best editorials coming to our attention.—Editor.

YOU SAID IT, BROTHER!

Not long since The Civic Bulletin carried the following: "At a recent farm labor hearing in California, President Paul M. Thornton, of the Southern California Vegetable Producers' Association, said one farmer reports that 10 to 20 of his 600 employees are absent every day because of drinking. Mr. Thornton further said:

"If the government would make it as hard for the farm hand to buy liquor, that will make him play into the hands of Hitler or Tojo for 24 hours to a week, as it is for me to get gasoline for producing food, we could get somewhere."

The applause which greeted this statement was the most hearty noticed during the four days of hearing, the Los Angeles Times reports.

You said it, brother! The editor would like to shake hands with the farmer who had the courage to say this.—Baptist and Reflector.

(Editor's note: Our government is prohibiting the sale of sugar, shoes, gas, etc., and it could do likewise about liquor if it wished to do so.)

BR

Contributed Editorial

BY INVITATION OF THE EDITOR
By this means we hope to give our readers a cross section of Mississippi Baptist thought.

PRACTICAL RELIGIOSITY

I believe in a practical, every-day, down-to-earth, straight-from-the-shoulder religion. However, we must guard ourselves against the misuse of the word "religion" lest we become involved in the "wisdom of man" to which Paul admonishingly points in his first letter to the Corinthian church.

Dogma and applied theology is fine in its place. But . . . we need something more in our preaching and practicing than the theory of Christianity; we need some sensible application of the Eternal truths which we read in the Living Word.

One essential is basic and without that fundamental cornerstone and foundation we are hopelessly lost . . . that must be the necessity of a Blood purchased Salvation. From that premise we must choose our course between the theory of Salvation and the practice of Christ-like living.

Not long ago I was led of the Holy Spirit to preach from the text, "go, and do thou likewise" which were the concluding words of Jesus to the lawyer after the parable of the Good Samaritan. Homiletically speaking it would have rated an "I" from my homiletics teacher but from the preponderance of thought that was invoked in the minds of my members I feel that it bore fruit. To apply Christianity to our every-day life is no more difficult than the manner in which we apply ourselves to our chosen livelihood. Why should "living for Jesus" so be so much more difficult?

To follow the rules from the One Book is our obligation to the suffering Christ of Calvary, i. e., if we have been "born again" and "baptized into Christ." Ponder the suggestions of The Book as you consider the patriarchs, the prophets and the disciples as they heard God's

voice calling to them and "go, and do thou likewise."

Practical Christianity and its application to our lives can be found in the OBEDIENCE of Abraham; Noah's WALK with God; Naaman the leper, who HUMBLED HIMSELF; Job who CONFESSED and was twice blessed; Isaiah, who cried, "Here am I, send me"; Hosea and his display of TOLERANCE; Solomon in his prayer for WISDOM; Ruth and her indubitable LOYALTY; Daniel as he TRUSTED the Living God; the prolific lesson of the Prodigal who RETURNED to his father; Stephen who FORGAVE as he GAVE HIS LIFE; Paul who YIELDED on the Damascus Road; the fisherman who FOLLOWED and finally that compelling story of the Philippian jailer who SOUGHT TO BE SAVED.

"Go, and do thou likewise" and you will certainly enjoy the full fruits of a blessed Christian experience in His amazing Grace.

—Dr. William Potter
First Baptist Church,
McLain, Mississippi.
—BR—

LIQUOR ON RADIO CONDEMNED BY THOUSANDS

Chicago—When a stirring appeal from the government is made for Red Cross aid, or on behalf of a new enlistment in the WACS, the WAVES, or SPARS—or when, just as a beautiful musical program reaches its climax, or a wholesome Christian service concludes with a moving prayer for individual consecration and national unity—could anything be more crude or devastating to decency, good taste, and the good-will of patriotic listeners in millions of homes, than the sudden of a blatant "Got your 'blank' beer? If not, get it," or "Use Chapel Chimes wines with your next roast," asks the American Business Men's Research Foundation in "It's Hard to Believe" series of illustrated news releases.

"More and more, increasing thousands of listeners are taking the quickest means at hand to protect their home life against the greedy invasion of the brewers and wine makers—THEY TURN OFF THEIR RADIO.

"The overwhelming condemnation of such advertising by the National Congress of Parents and Teachers, composed of 27,000 local associations with 2,500,000 parents as members, should not be overlooked, nor the protest of the National Education Association, speaking through Dr. Howard A. Dawson as director of rural service, who has pointed out, 'We do not see that the advertising of alcoholic beverages is very compatible with the position that we should teach their harmful effects.'

"The majority report of the Committee on Interstate Commerce, presented to the United States Senate April 28, 1939, by Senator Johnson of Colorado, summed up the indictment:

"The testimony before the subcommittee clearly indicated that radio advertising of alcoholic beverages is peculiarly objectionable to the family circle, as for example: Sunday morning of this week, a sermon from the Church of the Air was enjoyed, and immediately at the close of this there came an invitation to drink bock beer. This is highly offensive to users of liquor as well as to total abstainers."

—BR—

We recently received a nice list of subscriptions from Sylvarena church, Copiah county. This list was sent in by E. L. Howell, pastor.

FOREIGN MISSIONARIES' BIRTHDAYS FOR SEPTEMBER

(Send one or more of these missionaries a birthday card.—Editor.)

1—Rev. Charles L. Neal, Calle J. A. de la Foente No. 114, Sor Torreon, Coahuila, Mexico.

2—Mary Primm Moore (Mrs. R. C.), Casilla 191, Temuco, Chile.

2—Rev. A. B. Oliver, Caixa T, Curitiba, Parana, Brazil.

4—Rev. W. B. Glass, Hwanghsien, Shantung, China.

4—Eleanor O'Haver Howell (Mrs. E. Milford), Meridian, Texas.

5—Miss Pauline White, Rua Plonabina 43, Belo Horizonte, Brazil.

6—Miss Edith O. West, Rua D. Delrina 38, Rio de Janeiro, Brazil.

7—Mary Sears Connelly (Mrs. Frank H.), Tsinling, Shantung, China.

7—Margaret Savage Lowe (Mrs. J. W.), 421 N. Boulevard, Richmond, Virginia.

8—Rev. Harley Smith, Box 64, Quinlan, Texas.

9—Dr. R. E. Beddoe, Wuchow, Ks., China.

9—Evelyn Corbit Leonard (Mrs. C. A.), 1307 Summitt Avenue, Greensboro, North Carolina.

10—Miss Willie H. Kelly, 529 S. Hull Street, Birmingham, Alabama.

11—Rev. Milner C. Brittain, First Baptist Church, Fort Meyers, Florida.

11—Rev. Thomas L. Neely, Apartado Nacional 713, Barranquilla, Colombia.

11—Rev. Dolphus F. Askew, Rafaela, 3567, Buenos Aires, Argentina.

12—Rev. H. H. Snuggs, Box 1581, Shanghai, China.

12—Rev. F. T. N. Woodward, 623 S. 80 Street, Birmingham, Alabama.

14—Miss Minnie D. McIlroy, General Urquiza 186, Buenos Aires, Argentina.

15—Miss Florence Jones, 1031 W. Scott Street, Springfield, Missouri.

15—Rev. C. F. Stapp, Caixa 67, Campina Grande, Paraibana, Brazil.

16—Miss Attie Bostick, Pochow, Anhwei, China.

16—Rev. J. J. Cowser, Caixa 352, Rio de Janeiro, Brazil.

16—Miss Wilma Weeks, 3427 B. East 9th Street, Kansas City, Missouri.

17—Rev. Charles W. Knight, Ogobomosh, via Lagos, Nigeria, West Africa.

18—Maude Burke Dozier (Mrs. C. K.), 2323 University Avenue, Honolulu, T. H.

21—Tennessee H. Hart (Mrs. J. L.), Casilla 81, Antofagasta, Chile.

21—Miss Irene Jeffers, Roanoke, Alabama.

21—Miss Naomi Schell, 51 Watauga Street, Asheville, North Carolina.

21—Margaret C. Foltz Schmidt (Mrs. K. J.), 303 South Bayly, Louisville, Kentucky.

22—Dr. E. G. MacLean, Cody, Queens County, New Brunswick, Canada.

22—Frances Hudson Vance (Mrs. S. W.), Brooklandville, Maryland.

23—Rev. R. A. Jacob, Pingtu, Shantung, China.

24—Miss Lucy E. Smith, 2208 N. W. 12 Street, Oklahoma City, Oklahoma.

24—Marian Peeler Gray (Mrs. R. F.), College of Chinese Studies, Baguio, P. I.

25—Miss Lillie Mae Hundley, Shanghai, Ku, China.

27—Rose Hocutt Powell (Mrs. J. C.), Shaki, via Lagos, Nigeria, West Africa.

27—Elizabeth Belk Stamps (Mrs. D.

BAPTISTS HELP NARCOTIC EDUCATION

The Committee on Narcotic Education shows thirty-nine churches, four conferences, and seven union groups made possible the work done by Miss Ethel McKeithen this year. If the members of 500 Mississippi churches thought a program of alcohol education sufficiently important to see that each of these churches contributed \$10.00 a year, the committee could treble the effectiveness of this program. Few boys and girls coming under the influence of a personality like Miss McKeithen's will be likely to contract the alcohol habit. Few knowing the actual facts about alcohol will be misled by the liquor millions poured into advertising.

Miss McKeithen left the committee's service July 1 to substitute for Miss Winnie Buckels, narcotic director in the schools, who is taking a special summer course at Yale University, but she is still accepting invitations for special engagements. In September she goes away for a course of study in religious education, for which she has asked a nine months' leave of absence. In the fifteen months she has been at work she has spoken to approximately 23,000 people in 57 counties in the state.

Baptist contributions are as follows:

Jackson, Northside	\$7
Y. P.	
Dept., First Baptist	\$12.00
McComb, First church	25.00
Meridian, First church (S. S. & W. M. U.)	16.00
Meridian, Poplar Springs	25.00
Meridian, W. M. U. City Fed	
eration	12.00
Florence, Steen's Creek	10.00
Stonewall	15.00
Quitman	20.00
Collins	4.00
Clear Branch	5.00
Laurel, First church	70.00
Prentiss	5.50
	\$226.50

Total: Churches represented 12, congregations 11, S. S. 1, 1 Federated W. M. U.

Total receipts: January 1, 1943-July 23, 1943:

Baptists	\$226.50
Methodists	507.22
Presbyterians	66.50
Miscellaneous	50.80
	\$851.02
Bank Bal. Jan. 1	2.78
	\$853.80

Those desiring to help in this work may write Mrs. R. L. Ezelle, treasurer, Narcotic Education Committee, 1002 Arlington Street, Jackson, Miss.

BR

Missionary J. G. Chastain is to preach Aug. 1, 8 and 15 to three different churches and also lecture on Mexican missions for the W. M. U. quarterly meeting Aug. 12. In Virginia, he finds work to do for the Lord and likes it.

Help Blue Mountain College: (1) By gifts, (2) by annuity bonds, (3) by bequests.

F., 301 C. Boulan Apts., Raleigh, North Carolina.

28—Miss Fern Harrington, College of Chinese Studies, Baguio, P. I.

30—Rev. W. C. Taylor, Caixa 352, Rio de Janeiro, Brazil.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Community Missions—Mrs. Laven Boyles, Laurel, Miss.
Vice-President—Mrs. Ned Rice, Charleston, Miss.

President—Mrs. J. H. Street, Hazlehurst, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson

Miss Study—Mrs. W. A. Bell, Jackson, Miss.
Margaret Fund Trustee—Mrs. D. R. Bowen, Cleveland, Miss.
Training School Trustee—Mrs. O. T. Robinson, Centreville.

Woman's Missionary Union of Mississippi has not had a regular field worker for two or three years but in the meantime we have been searching for one who is specially fitted for the task. The last two summers we have used Miss Edna Hickman, a recent graduate of the Training School, in our young people's camps and observed her unusual qualifications to fill such a place. She has agreed to serve in this capacity for the remaining months of 1943.

Miss Hickman is a volunteer for foreign mission work and the field of her choice is Africa. At present she hasn't the assurance that she will be appointed but she wants to be busy in the Lord's work wherever He chooses to use her. During these months of 1943 if she finds she is not happy in this particular field, she will not be under any obligation to continue in it another year. Will you pray that His will may be done in her life?

She is one of our own Mississippi girls, a graduate of Blue Mountain College, one who is not afraid of hard work, adaptable to circumstances, has many talents and is well acquainted with the work of any organization in a Baptist church. We have "looked on the field" and find it white already unto harvest, and have prayed the Lord of the harvest to send forth a laborer. Our state has more than 750 Baptist churches without missionary organizations. Her task is to help those churches to organize. Pastors and superintendents of associational W. M. U. can help us to place her where she can accomplish the most.

Week of Prayer for State Missions

The success of any undertaking depends largely on the preparation that is being made beforehand; so we are giving some suggestions that we hope will help to make our Season of Prayer for State Missions, September 13-16, one of our best. The literature has been mailed from this office to the presidents of the societies and the young people's counselors:

1. The first thing of supreme importance is the preparatory plans for the Season of Prayer for State Missions. Look in your package of literature just received and take out the pamphlet by Dr. P. I. Lipsey, "According to Your Faith." Study it carefully for yourself, then plan to give an afternoon for the study of it by the society. What do you think of using August 30th? Every woman should have a copy to study and to keep. We have sent only one free copy and we will sell the others for 10c each. You may order a number on consignment and you may return what you fail to sell. By using the outlines on pages 6, 12 and 18—making assignments to different women for discussion, you will have a very profitable study.

2. We have prepared a pageant to be given by R. A.'s, G. A.'s and Y. W. A.'s before the missionary society or

at the prayer meeting hour. Extra copies have been sent to the counselor and young people's director. If you have none of the auxiliaries I hope you will have this pageant given by your young people. The Sunbeam leader will be sent a special program.

3. The Record of Gifts by W. M. U.'s is interesting to study. Last year we challenged each organization to give as much to State Missions as you gave to Home Missions during March. Evidently each organization accepted the challenge for you gave a little more than you did in March. Now we challenge you to give as much to State Missions as you gave to Foreign Missions last December. All above \$15,000 received will be set aside to provide a permanent W. M. U. camp. Have you faith to believe we will have at least \$10,000 for our camp? "According to Your Faith." Give every member an envelope that she may plan for her offering.

4. You will find on each day's program "Heart Searching Questions," you will also find eight such questions on page 19 of Dr. Lipsey's pamphlet that was lifted out of the closing paragraph on page 11. Use these or others that may come to your mind.

There is a leaflet enclosed in the literature "His Blood at Thy Hand," that may be used as supplementary material for your program.

We received a very interesting write-up of a program of the Clarksdale W. M. U. and we are giving our readers the benefit of that feature of the program reporting the Intermediate G. A. and Y. W. A. state camps. This will help those who did not have the privilege of having representatives at the camps, to know something of the program that is put on for our youth.

The second part of the afternoon's program consisted of the reports of the two counselors, Mrs. Walter Jones and Mrs. R. L. Dobyns, and the nine girls who recently attended the Intermediate G. A. camp at Roosevelt State Park. Mrs. Stovall Lowery, young people's leader, welcomed the girls and expressed her appreciation for their cooperation in making the program possible. She then explained the meaning of the white dresses which the girls wore, and the symbolism of the insignia on their armbands of green and white. First, the plain green armband means that the girl has learned the work required of her and is a Maiden; second, the addition of the white star means that she has learned the work required of her for the next step and is now a Lady-in-Waiting; third, the addition of the letters G. A., standing for Girl's Auxiliary, indicates that she has made still further progress and is entitled to be called a Princess; fourth, the addition of the gold circlet shows that the wearer is a Queen and is ready, or has been, crowned Queen at the summer camp. This coronation service held each year is the culmination of several years' work on the

part of the girls and it is the mark of great honor to receive the beautiful golden crown from the hands of the state young people's leader. This year Clarksdale was very proud to have three girls who had earned this honor and who came home from camp, carefully guarding the cherished crowns. These girls were Mary Ethel Griffin, the first girl from the Clarksdale Baptist Church to reach the rank of Queen, and Mary Kate Lowery and Ann Dobyns, who finished their required work soon after Mary Ethel.

Mrs. Lowery then presented Mrs. Walter Jones, Intermediate G. A. counsellor, who made the trip to camp with the girls. Mrs. Jones, in a most gracious manner, thanked the W. M. U. as a whole and Circle Five, in particular, as sponsor for the Intermediate G. A., for their help and interest in the young people's work. She then presented the nine girls who attended camp. Each girl gave a splendid talk. Their program was as follows:

A Typical Day in Camp—Doris Ann Evans.

A Missionary from China—Martha England.

A Missionary from Brazil—Marjorie Jones.

Our New Camp—Mary Ethel Griffin.

Some Important People—Mary Ashley Dobyns.

The Coronation Service, Part I—Mary Kate Lowery.

The Coronation Service, Part II—Ann Dobyns.

Our Baptist Orphanage—Margaret Jones.

Our Baptist Book Store—Betty Ruth Stewart.

At the close of the girls' talks Mrs. R. L. Dobyns, who also accompanied the campers, presented a brief summary, giving four reasons why summer camps have been made an integral part of our church program. First, camp provides wholesome fun; second, camp affords contact with our leaders, strong Christian personalities, whose impress is bound to be felt on young lives; third, camp gives the campers an intensive round of training in the church program and of education in Christian missions; fourth, camp is a soul winning agency.

To make the summer camps the fullest success, the ideal situation would be the owning of a permanent camp of our own, and it is toward this end that Woman's Missionary Union is working. Mississippi College has donated a piece of land near Clinton, Mississippi for a camp site. Already the blueprints for the new camp have been drawn, and for two years now the campers have been contributing to a fund for the new camp. During the summer of 1942 they gave enough money to buy the dishes for the new camp, and this summer they are helping to pay for the piano. We hope, by the time that war conditions will permit the building of a camp, to be fully ready to erect the camp and start in operation, thus provid-

ing for the camp life of our young people. With a permanent camp we will have the privilege of touching the lives of as many of our young people as come, trying to strengthen and steady those young lives.

The third, and last, part of the afternoon's program was the report of Levade Chapman, Clarksdale's negro delegate to the Negro Conference in Jackson. In a talk which reflected the inspiration gained from the conference, she thanked the W. M. U. for helping to make it possible for her to go to be trained to help her people. The theme of the conference was "Putting First Things First." Among the things emphasized were service, health, the mother's duty in the home, Daily Vacation Bible school methods, mission work, including talks by actual missionaries. The keynote of the conference was "As the home, so the nation. Christ is the Key."

Mrs. T. G. Hughes, president of the Woman's Missionary Union, closed the afternoon's program with prayer.

The Ackerman W. M. U. held a family reunion, June 21st in the auditorium of the Ackerman Baptist church with a large number of the members of each auxiliary and the Mother W. M. S. present.

The program given was as follows:
Song by assembly: "Give Of Your Best to the Master," followed by devotional and prayer by the church pastor, Rev. Van Hardin.

The W. M. S. president, Mrs. J. E. Carr extended greeting to the auxiliaries and recognition to their leaders who were 100 per cent present.

Introductory remarks were made by the W. M. S. president emeritus, Mrs. J. D. Weeks, after which the various officers of the W. M. S. were introduced to the "children."

The program proper was under the leadership of Mrs. Robert Kilpatrick which began with the Sunbeam song followed by the G. A. report from G. A. Camp given by Gladys Lucille McClure from the counsellors viewpoint and Mary Ellen Oswalt took the assembly to camp with the girls who attended.

Report from R. A. Camp was given by Lamar Keene with additional information given by Rev. Van Hardin, who attended camp with the boys.

Two enlightening talks were given by Mrs. J. D. Herrington on the subject, "Youth in Today's World" and by Mrs. Van Hardin on the "Land of Our Master."

The entire family joined in the song, "Blest Be The Tie That Binds" after which the mother of the W. M. U. dismissed the group with prayer.

After program dismissal the assembly adjourned to the church basement where delicious punch and cookies were served.

BR

Help Blue Mountain College: (1) By gifts, (2) by annuity bonds, (3) by bequests.

Thursday, August 5, 1943

THE BAPTIST RECORD

7

SOLDIER TELLS OF COLLEGE INFLUENCE

It's hard for a fellow to keep quiet when something happens to him—something that changes his whole outlook on life, and that he has seen do the same for others. Here in the army, where temptations are as numerous as opportunities for service, and where so much depends on one's outlook on life, the urge to share these experiences with others is almost uncontrollable. My experience is similar to that of thousands of other boys who felt the gripping influence of a Christian college before being thrown into such a different environment.

When I entered Clarke Memorial College to get a foundation for an agricultural course, I was just like most of the other freshmen—a nominal, passive Christian, willing to let the preachers carry on the Kingdom's work here on earth and willing to help support them in a sort of impersonal way. I had just enough Christianity to embarrass me or make me miserable whenever it was forced upon me that every Christian had a responsibility for his lost acquaintances, and that I would be held accountable for all my friends that I didn't try to reach.

But we didn't keep that attitude long. One boy in our group wasn't a Christian. He was converted the first night. All of us soon found ourselves wondering at the zeal and consecration of the faculty members and of the sophomores who had already drunk deep of this spiritual atmosphere for nine months. There was nothing compulsory about it. We did not even have to go to church on Sundays. But after a few days' fellowship with the aggressive, evangelistic Christians on the campus, after hearing young boys and girls our own age tell in the student prayer meetings of the joy they received daily from really doing something for the Lord, it didn't take us long to realize that we were missing one of the greatest blessings that God had intended for His children. We soon found ourselves accompanying the ministerial group as they went out on Saturdays to preach on the streets or at courthouses, and slipping a few tracts into our pocket when we started to town so we'd have them handy in case we began a conversation with someone who wasn't a Christian. I shall never forget the enthusiasm of the fellow who was converted his first night at Clarke, and who is now in New Guinea, when he returned from his first street service in a nearby town. "John, we won one! This afternoon on the streets we won a C. C. C. boy to

Christ!" It wasn't many weeks before I had a similar happy experience.

Then for many of us came that inward struggle that most Christians have at one time or another when they realize that God has a plan for their whole life—that their personal plans may not be in accord with His at all. During the time that I was struggling with this question, afraid to surrender because I was afraid He wanted me to give up my agricultural work and start preaching, I was helped immeasurably by the older students who had already been through it all and knew what I was facing. They prayed with me, and for me when I was not present, and they gave me their own testimonies. But what helped most was the pure, exhilarating happiness that I could see they were getting from a life surrendered to the Master. Under this influence it wasn't so hard to say, "Lord, you know what's best for my life. Take it, and use it as You see fit." Since making this surrender I have felt the impression always growing stronger that He doesn't want me to be a preacher, but as a vocational agriculture teacher to help mold the lives of all the boys I'll come in contact with.

When I finished Clarke and went on to a state institution to continue my agriculture course, I found that I had received something during my two years there as priceless as life itself. Not only did I find myself better prepared from a scholastic standpoint because of the small classes and individual instruction that Clarke afforded, but I had a determination which I hadn't had before to do my best to help all around me see just what Christianity really was. There were two of us there from Clarke, and we had the privilege of serving on the B. S. U. council—the only two transfer students selected for this during the spring semester—and of doing missionary work with other students in a mill community near the school. In camp with me now are boys from other Christian schools, happier than most of the others about them, because Christ touched their lives in college.

My outfit is preparing to go on maneuvers preparatory to embarkation. But deep in the hearts of many of us is the "peace that passeth all understanding," because back on a God-controlled campus we learned more fully to know whom we have believed and are confident He will make all things work together for our good—no matter what we face.—John Carter. (Editor's Note: John Carter is now stationed at Fort McClelland, Alabama. He is attached to Co. D. 20th Training Battalion.)

NEWS AND VIEWS

(Continued from Page Three)

pendently. He is a member of the Convention Board from Wayne County Association. His address is Waynesboro.

XIII

THE CHURCH OF MY DREAMS

"A church adequate for the task, the church of the warm heart, of the open mind, of the adventurous spirit; the church that cares, that heals hurt lives, that comforts old people, that challenges youth, that knows no divisions of culture or class, no frontiers, geographical or social; the church that inquires as well as avers, that looks forward as well as backward; the church of the Master, the church of the people; the high church, the broad church, the low church, high as the ideals of Jesus, broad as the love of God, low as the humblest human; a working church, a worshipping church, a winsome church; a church that interprets the truth in terms of its own times and challenges its times in terms of the truth; that inspires courage for this life and hope for the life to come; a church of all good men, the church of the living God."

—Selected. (Illustrator.)

ALCOHOL CREATES MANPOWER SHORTAGE

Washington, D. C.—"Stop the manufacture and sale of alcoholic beverages for the duration and it will not be necessary to recruit married women for work in munitions and armament factories," declared Dr. J. Raymond Schmidt, General Superintendent of the National Civic League, located at 1311 G Street, Northwest, when shown the release of the War Manpower Commission setting forth the need of 1,300,000 new workers on war jobs by July 1, 1944, half of whom are expected to be women not now employed outside of their homes. In amplifying his views on the manpower situation, Dr. Schmidt went on to say:

"There is even some talk of drafting women for war work. This suggestion appears rather far-fetched in view of the statement in the Christian Herald of May, 1943, that 'more than a million men and women are employed by the liquor business,' who should be immediately transferred to other lines of work essential to the war effort."

"Too many mothers already have been taken from their homes and families for employment in factories. Many children thus deprived of parental supervision are in danger of slipping into lives of crime and vice—a real danger if we are to believe recent statements by J. Edgar Hoover, chief FBI agent.

"These mothers would not be needed in industry today, but for the way the brewers and distillers have been unfitting their patrons for useful labor during the past ten years since repeal of the Eighteenth Amendment. What I have in mind has been far more clearly stated by Dr. Thomas J. Meyers, President of the American College of Neuropsychiatrists, in these challenging words:

"At a time when everyone is expected to work or fight, chronic alcoholism is sending at least two million Americans to the scrap heap—with 50,000 new alcoholics being added each year."

"A few of the million or more derelicts who have been a burden upon society for the past ten years have been reclaimed from their body and soul destroying drunkenness. They are banded together in a new temperance crusade called 'Alcoholics Anonymous.' Their unselfish labors in striving to save others for a more useful life have won the praise of all lovers of humanity. Although we rejoice over the reclamation of 10,000 alcoholics, we see no hope of reducing the loss of manpower resulting from the drink habit while America remains in partnership with the liquor traffic.

"The case against alcohol as a saboteur of manpower can be made still stronger. Note what the National Safety Council says about the loss of manpower caused by highway accidents:

"Enlisted men, Army officers and industrial workers are being killed or injured in alarming numbers on the streets and highways. This seriously affects the efficiency of military and industrial activity . . . With higher wages and increased employment in industrial areas, it may be expected that more persons will be drinking in taverns and other places along the highways."

"Carrying out the idea that the use of alcohol reduces efficiency and contributes to layoffs due to hangovers, we submit the testimony of Jacob D. Taylor, director of the Ohio State Liquor Monopoly System, who recently declared that 'selling liquor to war workers on their way to their jobs is just plain sabotage, just as much as if you had planted a small bomb in your war plant.'

"The solution of our manpower problem can be hastened by the passage of the Bryson bill (H.R. 2082), which provides for the suspension of liquor traffic until the boys come back from 'over there.' How does the country feel about this bill? The answer is given by Newsweek of June 21 in a statement to the

VICTORY PRAYER SERVICE AT McLAIN

The "Victory Prayer Service" has been inaugurated at the Baptist church here. Each Saturday night the church will be open for those who wish to come and pray and meditate. Dr. Wm. Potter is pastor.

Dr. Potter in discussing the plan said, "This is by no means original but it certainly is needed. In country communities where the folk gather on Saturday night, it would bring inestimable blessings to their lives if they would pause to spend a few minutes in earnest prayer for the worship services on the next day and for an early peace to this war-torn world."

Dr. Norman W. Cox, pastor of the First Baptist Church, Meridian, called the people and churches to prayer in a statement not long ago when he suggested Saturday night prayer. In 1942 the First Baptist Church of Nashville, Tenn., inaugurated a plan of "prayer wardens" wherein some member of the church vowed to take a 30 minutes during the day, or night, and exercise continual prayer until the victory comes.

—BR—
MISSIONARY PASSES

The following cablegram was received Monday, July 26, from Dr. J. R. Saunders, Shiuchow, Kwangtung, Free China, sent from Bombay, India, en route to America:

"Mrs. Saunders entered her Eternal Home, July 23. Heart failure, immediate departure, painless. Notify relatives, especially Mary Lucile. May remain in China awaiting return of missionaries.—Joel Saunders."

Dr. and Mrs. Saunders had been planning for some time to return to America, since they had reached retirement age. As indicated in the cablegram, Dr. Saunders may remain in China. Their only daughter, Mary Lucile, a missionary of the Foreign Mission Board, is interned in Shanghai.

—BR—
PLAN RETURN OF WORKERS

In view of the unprecedented opportunities and the urgent need of maintaining intact our work in China, the Foreign Mission Board, in a recent meeting, instructed Dr. Maddry and Dr. Rankin to arrange for the return to Free China of twelve experienced missionaries, six men and six women. As soon as arrangements can be worked out, this group of men will leave for unoccupied China, utilizing surface transportation to India, thence by plane into China, as for that part of the journey there is no other means of travel.

Miss Ruth Walden and Miss Elizabeth Truly were scheduled to sail the last week in July on their return trip to Nigeria, West Africa.

—BR—
Help Blue Mountain College: (1) By gifts, (2) by annuity bonds, (3) by bequests.

effect that Representative Bryson had already at that time received the petitions of more than 100,000 citizens demanding its early enactment. Since then another 100,000 names have poured in from all parts of the country. No time should be lost in passing the million mark. It can be done if everyone interested will circulate petitions. The National Civic League will gladly send blanks to all who request them.

Thursday, August 5, 1943.

**DANGERS AND OPPORTUNITIES
OF CHRISTIAN EDUCATION**
John W. Raley

The position of Christian Education is aptly described in the Chinese definition of crisis in two words—"Danger and Opportunity." There is a three-fold danger confronting Southern Baptist educational institutions.

First—financial. The reduced student enrollment reflects a distinctly lower income. Added to this is the keen competition with the tax-supported schools whereby all students are highly subsidized and many are given full scholarships. Higher taxes and the general uncertainty of the financial future have disturbed contributors who in former years were interested in scholarships. Unfortunately, few taxpayers take advantage of the legal right to contribute to the cause of Christian education. The contributions made actually represent only 2.5% of the income of those making the contribution, while the federal statutes permit 15%. Added to this lowered income is the rather dangerous proposal of federal subsidization of higher education. If federal money is granted tax-supported institutions, private institutions are thereby made to suffer in competition. If, on the other hand, federal aid is offered private institutions, the element of federal control creeps in. Yet there is a decided trend on the part of private institutions to solicit such aid.

The second danger inheres in the problem of patronage. Far too many of our Baptist people have not taken advantage of the facilities of our Christian schools. Most of our Southern Baptist schools are liberal arts colleges with fine arts and teacher training as adjuncts. Southern Baptist institutions add to general knowledge a Christian philosophy. The distinctive purpose of the Christian institutions is to provide a way of living in the thinking of the student as well as a professional or technical skill. Too many of our Baptist people are more interested in the purely utilitarian type of education and the contacts made in large state institutions which may lead to political and economic relationships in later life. While both of these are worthy objectives in an education, it is far more important that our young people secure a Christian philosophy as a pattern of thought, and on this basis we must wage our war for Christian education.

The third danger is the trend toward purely technical education. The educational program set up for military students is largely of a technical nature. When the war is over, we will have the largest group of technically trained young people we have ever had. The danger lies in the fact that these and others seeing the utilitarian value of such training will turn from the liberal arts program.

These are the dangers. The opportunity lies in attacking each of these dangers in turn. To solve the financial problem we can launch a program to enlarge our base of contributors. This can be done through special campaigns for buildings and endowments and through appeals for annual appropriations from our state conventions.

In the field of patronage also lies a great opportunity. Never before has the need of Christian education been

Our Clinic For Summer Workers

Gathered at the Baptist Orphanage Wednesday night through Saturday morning June 30-July 3 were the young people who had volunteered for Training Union work for this summer. A genial group it was and a group that seemed to have the matter of rendering a needed service as the motive for their coming. We spent about fifteen hours in actual conference work. Everything needed to equip these workers with information and plans for proceeding with the task in the churches was given. The work was demonstrated, and they personally discussed the work and demonstrated certain phases of it. We feel that this group will do as good job as any group we have ever sent out. Not as many of them this year as in other years. In some instances we had to send only one worker to the association, but that worker has initiative and will be able to enlist other workers within the association. May God richly bless the individual lives of these fine young people who are thus dedicating themselves to His work.

We Sent A Letter With Enclosures To Each B. T. U. Director Last Week. Did You Get One? If not it is because we do not have your name on our mailing list as B. T. U. Director. Please drop us a card and we will add your name to our list.

so evident. The problems of peace will be far more demanding of a Christian understanding than those of any other period.

The third opportunity lies in reselling the values of liberal arts taught from a Christian point of view. Technical and vocational education tends toward specialization; liberal arts education tends toward proper integration and socialization of the skills gained. Technical education focuses the attention on the immediate; liberal education extends the vision to new horizons. Technical education gives a skill and a technique while liberal education provides understanding and a philosophy of life.

Southern Baptist institutions have determined to weather the storm and to make available all their facilities to the large group that shall undoubtedly turn toward college when the war is over. While they reflect the general trend in the loss of enrollment, and this is to their credit, all of them are putting on campaigns for funds, improving their properties, sharing in the army-navy training program, and generally preparing for the day of the return of the students. Total enrollment in our junior college division last year was 6,001, a decrease of 1,941 over the preceding year; the total enrollment of our senior colleges and universities was 18,509 with a decrease of 3,108 over the preceding year.

The greatest need of the college today is active participation on the part of the pastors in the student admissions program. College men believe that the pastors will rise to meet the occasion and rest assured that the great program of training their youth will be made a matter of vital necessity in the future.

BR

Help Blue Mountain College: (1) By gifts, (2) by annuity bonds, (3) by bequests.

**PLANS FOR MEETING EMERGENCY
IN THEOLOGICAL EDUCATION**

New York, N. Y.—As a result of consultation with General Hershey, Director of the Selective Service System, representatives of the American Association of Theological Schools and the Federal Council of the Churches of Christ in America have recommended measures for enabling students for the ministry to complete their theological training without interruption by the war.

The recommendations are designed to meet the situation created by the fact that Selective Service now allows only two years under the accelerated program (the equivalent of three years under the old time-schedule) of college work before beginning professional training in medical, dental and theological schools. This has created a difficulty since most seminaries require the A.B. degree or its equivalent as a condition of entrance.

The recommendations of the joint committee of the Association of Theological Schools and of the Federal Council of Churches are as follows:

"1. That the seminaries indicate their readiness to accept for admission properly qualified men who shall have completed three academic years of college work, and that they so inform the colleges in order that pre-theological students may be properly certified to their draft boards for classification in II-A.

"2. That in the case of pre-theological students who will not have completed the requirements for the A.B. degree or its equivalent within twenty-four months after reaching the age of eighteen, the seminaries shall require them to complete their work for the A.B. degree or its equivalent during their seminary course, especially by utilizing the summer terms."

It is our judgment that under no circumstances should the B.D. degree be granted without the completion of the work for the A.B. degree or its equivalent.

Furthermore it should be recognized that these recommendations are designed only to meet a war-time emergency and would cease to be effective at the conclusion of the emergency.

For the American Association of Theo-

Loved ones are waiting in the hospital while the nurses and doctors work in vain over the child they love. Their hearts are torn with the agony of parting. They feel they cannot bear the loss of their loved one.

Loved ones are waiting at the radio while the voice of the announcer tells of the bloody battles in the area where their son is fighting. They feel they cannot bear the anguish of it all when they hear, "Five planes failed to return." Is their boy on one of them? Is his body lying alone in a jungle, the prey of death?

Loved ones are reading the daily newspaper reports of the sinking of ships at sea, torn by enemy torpedoes, and bonnie lads fighting for life in waves that are covered with burning oil. They feel they cannot bear the pain that fills their hearts. Is their boy among the ones reported missing?

Some day, when time is no more and God's hand has settled all the mad rush of earth's feverish activity —there may be more terrible partings than these heart-breaking scenes on earth. Unless the family circle is complete in Jesus, it will be "Goodbye, forever." But if the everlasting arms are underneath, no matter what comes, God will care for His own. Spiritual separation will be worse than earthly death, which separates believers for only a little while.

Read John 3:16. That shows the way to everlasting life.

Let not the sun go down until you know that your loved ones have met Him Whom to know is life eternal.

logical Schools:

Ellis A. Fuller, Henry P. Van Dusen, John A. Mackay, Lewis J. Sherill, Harry Trust, Abdel R. Wentz and Gould Wickey.

BAPTIST RECORD ADVERTISING IN PROMOTIONAL WORK PAYS BIG DIVIDENDS

Last week the Foreign Mission Board ran an advertisement on CHINESE RELIEF in the Baptist Record.

The day before this writing a splendid Baptist layman came in asking what we thought of that object. Naturally, we stated we thought it a worthy one. He then stated that he had seen the call in the Baptist Record advertisement and it had appealed to him and his family. Other family members expect to contribute, he said.

He then asked if he might have a check for that object. We gladly stated that we handled monies for all causes.

The layman wrote his check for \$1,000 for Chinese relief. We passed it to the bookkeeper. It goes to the Foreign Mission Board—\$1,000.

God Almighty has been publishing glad tidings in every conceivable legitimate way for milleniums.

"We are workers together with God."

Mississippi Baptist Convention Board

D. A. McCall, Executive Secretary
Business Manager Baptist Record
Jackson, 105, Mississippi

Box 530

Thursday, August 5, 1943

THE BAPTIST RECORD

9

IN MEMORIAM

July one year ago little darling,
The family circle was broken.
We hope some sweet day by and by
To meet and it will be completed.

There is a beautiful garden in heaven,
For Jesus made it so,
To plant the beautiful flowers
That they may forever grow;

To save the lives of others,
That they may enter in;
To grow in the beautiful garden
That sin cannot enter in.

The beautiful garden in Heaven,
More precious than silver and gold!
Its beauties contain my darling
With the loved ones that enter the fold.

My little darling we miss you each day;
Memories can never fade away;
May your going be sweet memories
To guide others along life's way.

In the beautiful garden in heaven
Prepared for sweet flowers to grow,
Hold open the gates for your loved ones
That they may be made whiter than snow!

—MRS. W. O. SMITH,
Summitt, Mississippi

BR—
THE FUTURE OF THE
BAPTISTS OF ROMANIA

By J. T. Cocutz

(Mr. Cocutz was formerly secretary of the Baptist Union of Romania. He came to this country as a delegate to the 1939 meeting of the Baptist World Alliance in Atlanta, Georgia, and was unable to return home because of the beginning of the war. He is now pastor of the First Romania Baptist Church, Akron, Ohio.—Editor.)

In the last twenty-five years, the Baptists of Romania have gone through a continuous persecution and suffering. The Romanian governments, under the influence of the Greek Orthodox church, tried to suppress the Baptist work in that country, and they used many means for this purpose. Therefore, the persecution took many forms.

Fires of Tribulation

The Baptist churches were closed in many localities, and sometimes the government closed all of them. The Baptists were not allowed to gather together for prayer and Scripture reading. The children of the Baptist parents were beaten in the state schools and forced to deny their faith and to perform the ceremonies of the state church. Baptist ministers were thrown in jail and beaten because they dared to preach the Gospel of their faith and loyalty to the church of their choice, and many Baptist laymen were put in prison and fined great sums of money because they met together in their own houses to worship God according to their own consciences. In Bucovina, some of them were kept overnight in very unclean hog pens. The Baptists were not allowed to bury their dead in the public cemeteries, and in some places those who were already buried were taken away from the graves and thrown on the ground. Some Baptists were beaten so much in jails that they died there. These and other methods were used to destroy the Baptist and other evangelical work in that country.

Today, the condition of the Baptists in Romania is worse than ever. The present government issued a decree closing all the 1,602 churches and taking away all their properties. Before the present war, the Baptist World Alliance did very much to reduce and to stop for a while the persecution. The protests of the Baptists in the United States and in the British Empire made the Romanian government more careful and reluctant in fulfilling all the program of persecution. But today, Romania is under Nazi domination, and the influence of the freedom-loving nations cannot reach the Baptists there. Therefore, we are sure the persecution there is now more

A REMARKABLE PRAYER

One of the most remarkable reports from the battlefield of the present World War is the account of the prayer of a Marine on the Solomon Islands. It is contained in a letter written by Lieutenant W. Wyeth Willard, a naval chaplain at Guadalcanal, to his wife; and it tells how he overheard one of the defenders of that bloody battle area praying on the eve of an American attack against the Japanese. The young man, whose name is not given, pleaded: "Dear Lord, if any one falls in battle tomorrow, may it be I, because I know Christ as my Savior and Lord! Give some of those poor fellows who do not know Christ another chance, and take me, if it be Thy will, O Lord!"

What a glorious zeal for the salvation of souls! This young marine was so personally, vitally eager for the conversion of his fellow-soldiers that he asked more time in which they might be brought to Christ, even though it might mean his own death. By contrast we realize that too many who call themselves Christians, far from being willing to die in order that others may be brought to Christ's grace, are hardly ready to live in Christian testimony.—"The Walther League Messenger."

extensive and thorough than ever. The enemies of the Baptists will use this chance to destroy as many church buildings as possible. The 70,000 Baptists of Romania are now in the fire of a great tribulation.

Religious Freedom After the War

What will happen to them when this war is over? Will the new leaders of Romania continue the old program of persecution, or will they give complete religious freedom to the religious minorities there? In order that the Baptists may get their religious freedom, the laws of the future Romanian state must include the following principles and rights:

1. Equal and complete freedom for any person to accept or to reject any religious doctrine or teaching.
2. The right of every person to join any church or religious organization and to change his church or denomination without legal restriction.
3. The separation of church from state. The state must not be the supporter and the protector of any church, but must treat and respect all of them equally.
4. Freedom for every person to confess and propagate his faith and religion privately and publicly, and the right to join with others and to collect money for this purpose.
5. The right of every religious organization to give religious and moral education to its children and young people.
6. The state authorities must give the same rights and privileges to all citizens without consideration of their faith or religious affiliation.
7. The right of every religious organization to have educational, philanthropic, and recreational institutions.
8. The state authorities must not disturb or stop any private or public worship and must not interfere with the religious convictions of the people.
9. The right of every religious group to buy and to sell properties and to build church buildings, schools, hospitals, orphanages, and other buildings without restrictions.
10. The right of every individual or organization to publish and to spread religious literature.

If Romania will include in its laws these simple points of religious freedom, not only the Baptists, but all other religious movements, will have a chance to develop and to be a blessing to the Romanian nation.

We are sure that the Baptists all over the world will pray for their fellow believers who suffer now in Romania and that they will do all they can to help those Baptists gain their religious freedom when this war is over.

—Watchman Examiner

Chaplain Says Soldiers at the Front
Have Better Realization of Values

Anything which involves a soldier's peace of mind lies within the province of the Army Chaplain and requires his sympathetic consideration when his help is sought, according to a report of Chaplain (Captain) Clark O. Hitt of Lancaster, Texas, to the War Department on returning from service in North Africa.

In his nearly two years of Army service in the United States and abroad, Chaplain Hitt related, soldiers have come to him with a wide variety of personal problems.

A sense of spiritual responsibility for the soldier members of his own church, the First Baptist Church at Lancaster, where he had been pastor for more than nine years, led Chaplain Hitt to enter the Army, although he is married and has six children. Members of his congregation were being called into the Army in 1940. He decided to apply for a reserve commission as chaplain. He received it in the spring of 1941 and in August of that year was called to active duty. His only previous military experience had been 80 days in the Army toward the end of the World War.

Service in camps in this country, then in England and finally in North Africa followed. Overseas, Chaplain Hitt found, soldiers did not come to him with petty complaints as some did while in training. They have a better realization of values when in theaters of war.

"The soldier who has strayed from religion again feels the need of help outside of himself and from a Source greater than himself," Chaplain Hitt stated.

Chaplain Hitt was first stationed in Algiers. He later was sent to Tunisia, arriving at about the time the enemy had surrendered. He returned recently to the United States for another assignment.

Chaplain Hitt was ordained in 1923 after graduation from the Southwestern Baptist Theological Seminary at Fort Worth, Texas. He previously had received his Bachelor of Arts degree from

MRS. LUNA DUNN DERRICK

Mrs. Luna Dunn Derrick, widow of the late Rev. M. J. Derrick, who served as pastor of Baptist churches in Mississippi for 40 years, passed quietly to her reward on July 17, 1943 at the home of her niece, Mrs. John F. Weeks, Jr., of New Orleans, La. She was laid to rest beside her husband in the Cedarlawn Cemetery, Jackson. Dr. W. A. Hewitt and Dr. Sidney Johnston officiated.

She is survived by two sisters, Mrs. T. V. Lee and Mrs. Birdye Butler of New Orleans; two brothers, H. M. Dunn of Miami, Fla., and A. C. Dunn of Philadelphia, Miss., and nieces and nephews. "Her life complete a victory is."

BR—

Wm. R. Arnold, chief of chaplains, writes the following:

Vivian Cook of 429 Cherry street, Chattanooga, Tennessee, had the novel experience of enrolling in the WAC, taking her basic courses and being assigned to duty in the field—all within a few miles of home. A cashier in civilian life, she now works at the men's induction station on this post. Not long ago she expressed her feeling of responsibility for the entire corps in the following poem:

"Pray For the WAC"

God, when we kneel to pray at night
It's not our cause we plead

But for the heart and strength to
serve

Our country in her need,
For smiles to wear upon our face
And words of faith to speak
To all who ask us if our place
Is one a girl should seek.
God, let us serve till peace is ours
And bring us safely back. . .

Baylor University and his Master of Arts degree from Austin College. He has been pastor of several churches in Texas. His family resides at Lancaster.

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AIM—Training in Church Membership
AUBER J. WILDS, State Secretary
OXFORD, MISS.

Echoes From Ridgecrest

Some facts about Ridgecrest may be interesting to you. Perhaps a paragraph this week and more next week. The Southern Baptist Assembly was organized in 1907 on the grounds of the old stagecoach log house, across the railroad in front of Pritchett Hall. The opening session was conducted in the summer of 1908. Dr. B. W. Spillman, of Kingston, North Carolina, has been a leading personality in the organization and activities of Ridgecrest. Mr. Perry Morgan, the present manager, has been the leader in the developments of Ridgecrest during the past eight years. The Sunday School Board of the Southern Baptist Convention has had charge of the property and its management and its upkeep since 1928.

There are 282 buildings, including hotels, boarding houses, residences, cottages, huts, and other buildings. Of these, 126 are owned by the Assembly, 32 by the Sunday School Board, 60 by local people, and 64 by non-residents.

The grounds are consecrated entirely to religious programs which are conducted by various boards of the Southern Baptist Convention. The Assembly is open for about three months each summer, early June through August.

Last year, because of the overflow crowd in 1941, we had two weeks for the Baptist Training Union work. The program for each week was practically the same. This year we have had the same plan of two weeks. This is being written just at the close of the first week and will be read by you after the people attending the second week have returned to their homes.

This First Week

The official registration for the first week is 2,702. No less than 3,000 have been here. Unfortunately many came without reservations and so had to return to their homes because there was just NO place to stay. Many have slept three to the bed, others two on a single cot, and hundreds on mattresses on the floor. This is not profitible but the administration was anxious to provide for just as many as possible. NO DOUBT ANOTHER YEAR NONE WITHOUT A RESERVATION WILL BE RECEIVED, and reservations have to be made months in advance. I've said this word so you may pass it on in the interest of any who may plan to attend Training Union week next year.

A Few Expressions From Those Attending the First Week

"If you feel that you are failing in your work with people in the home church, plan a trip to Ridgecrest. If you have any doubt in your faith in God, or should I say, lack of faith in the adults, young people, intermediates and children your faith will be increased a hundredfold. As we meet with other leaders from over the southland we share experiences and problems, and receive untold inspiration. One feels like Peter, James and John and would like to live on the mountaintop forever but at once we

realize this is impossible, as well as impractical, and begin thinking of the blessings, inspiration and suggestions we can take home with us. I know after sitting at the feet of some of our greatest leaders for one week I can go home and better serve Christ and the people of my church. I am grateful for these few days at Ridgecrest and shall endeavor to be a good steward of the untold blessings received."—Frances Lippincott, Leland, Miss.

Miss Lippincott is church secretary of the Leland church and brought with her to the assembly twelve or fifteen others who join her in the above statement regarding Ridgecrest. Hazel Brown, of Leland, says "This brief time at Ridgecrest has meant more to me than any other vacation I've ever had. The inspiration, recreation, and fellowship is of the highest and finest type and is a challenge to everyone." Peggy Baker, of Leland, says, "My visit to Ridgecrest has helped me to grow mentally, physically and spiritually. It inspires me to want to always follow Christ and serve Him the best I can."

J. W. Stewart, associate director, Highland church, Meridian, writes: "I thank God for my many happy experiences received while at the Training Union Assembly at Ridgecrest. I never saw so many happy Christians in one place in all my life. Any one who could see 200 young people dedicate their lives for FULL TIME religious service and not be inspired is just not human! No Christian could listen to 2,500 people sing praises to God and not be inspired to do better work for our Lord and Master. It is my aim to return to my home church and do better work in the Training Union. I am looking forward to the time when I can make another trip to Ridgecrest."

Mr. George Meek, B. A. U. director, First church Jackson, says: "There were two outstanding methods discussed in the B. A. U. Conferences at Ridgecrest for reaching more of our adults for Training Union. First, Form a B. A. U. of deacons and their wives. Second, by enlisting the new church members immediately for the Union. One way in which this has been successfully done is for the pastor to ask each new member to meet him at the church at 6:30. Here this new member is introduced to the director. The Training Union has been called "The People's Seminary" in which ALL church members can be trained in church membership. Our need is MORE ADULTS trained for service that the now overworked leaders in our churches can be relieved of a part of their work, thus dividing the work among many leaders that the work may be done more efficiently. The average church member is "saved" but "lost" to service.

Mrs. George Meek, director of Intermediate Training Union Department, First church Jackson, has this work for us: "I was my privilege to attend the Intermediate Leaders' Conference. When you see nearly 900 intermedi-

ate boys and girls quietly and reverently, day after day, gather each morning for the 8:30 conferences, what greater sight can you behold? Those young people move orderly from conference to conference, listen earnestly, and think seriously. Nearly one hundred of these dedicated themselves to the Lord for FULL TIME religious work. Seeing this strengthens one's faith in these boys and girls of intermediate age. We can look forward to a glorious future when these boys and girls become our church leaders. Their faith is a "Living Faith," a faith that depends on God, a faith that sees no difficulty too hard to overcome. The world's future is brighter for me because of the asset we have in our Intermediates in my church."

OFFICE OF THE CHAPLAIN
 Basic Training Center
 AMARILLO ARMY AIR FIELD

WBP/js

Amarillo, Texas
 Building T-439

25 June 1943

Auber J. Wilds
 Baptist Headquarters
 P. O. Box 530
 Jackson, 105, Miss.

Dear Bro. Wilds:

I am interested in going to Ridgecrest this summer and I think it is possible that I can get ten days detached service for religious conferences. If I can, quite naturally there is no place—I would rather spend it than Ridgecrest. I am wondering when Mississippi groups will be going to Ridgecrest and who will be going. If you have any of this information it will be a help to me in deciding when to attempt to go. As a chaplain in the service I am so considerably detached from this type of work and the spiritual uplift that is received that I feel it would do me good to have a little breathing spell and at the same time Christian fellowship and spiritual build-up. Of course, I still remember last summer at Ridgecrest and the good time we had. It will be delightful to be able to meet some of the same friends that we met last year.

At your convenience please give me any information and any suggestions that you have.

Sincerely,

WALTER B. PRICE,
 First Lt., AUS
 Chaplain BTC.

Many friends of Walter will be glad to have this word from him. Our bus group to the second week at Ridgecrest last year will remember him most pleasantly. Let us pray that he may have great success as chaplain.

As associational director you will be expected to make a report of the work of the Associational Training Union for the year. As moderator of the association you should notify the associational director that you are expecting him to make such a report.

BR

HOW WE DID IT

Recently Bethel church received a letter from a boy in the service overseas saying he had trusted Jesus and wanted to join Bethel church. The church voted to receive him and instructed the clerk to send him a letter authorizing any Baptist chaplain in that area to baptize him for us.—Bryan Simmons, pastor.

SOMEBODY'S BOY ON LAND, SEA, IN AIR

So many miles away, in sea, on land, in air,
 I cannot ever know where he might be,
 I cannot read the papers—do not dare,
 I do not know just when his name I'll see,
 That boy of mine, so far from me—
 somewhere.

So many days away, on earth and sea, in air,
 He is so fine, so manly, and his eyes
 Look out on life with so much joy,
 His attitude toward life is right and fair.

That son of mine, so far away from me—my boy!

So many nights away on land, in air, on sea.

I do not know if he has tanks or guns,
 I guess there is some of both, he had a flair
 For everything about his game called war.
 He talked of bombs and tanks and submarines—
 That boy of mine, so far from me—so far!

So many thoughts away in sea, in air, on land,

Yes, I can read the papers, I will dare,
 I have a battle to win. I'll win it, too,
 I feel how bravely my son takes his stand.
 As mother of a soldier, I'll conquer fear and do my share,
 I'll prove that my son's mother can be true.

Somebody's boy on land, sea, in air, somewhere.

Somebody's boy, some mother's joy.
 Offering his life evil things to destroy.

Somebody's boy on land, sea, in air,
 Somebody's boy so gallant and square,
 Somebody's boy so game for the fight,
 Offering his life to set the world right.

Somebody's boy on land, sea, in air,
 God guide and keep him—everywhere.
 Watch him, love him, and keep him true.

Somebody's son, but we give him to YOU.

—Tessa Willingham Roddey,
 Gulfport, Miss.

BR

TEN BEST BOOKS

Prayer—George A. Buttrick.

The Family Lives Its Religion—Reina W. Wieman.

The Bible is Human (to be read critically)—Louis Wallis.

The Miracles of Our Saviour—Wm. M. Taylor.

Preaching From the Prophets—Kyle M. Yates.

The Parables of Jesus—Geo. A. Buttrick.

Peace Like a River—Vance Havner.

Faith is the Answer—Blanton and Peale.

Youth Faces Today's Crisis—Dan Gilbert.

The Place Where Thou Standest—Paul Scherer.

W. L. SEWELL, Gloster, Miss.

BR

Help Blue Mountain College: (1) By gifts, (2) by annuity bonds, (3) by bequests.

THE BAPTIST RECORD

THE PURPOSE AND VALUE OF
THE SUNDAY SCHOOL

By B. G. Lowrey

Suppose you were informed today that in your town or county there would never be another preaching service, prayer meeting, Sunday school or religious assembly of any kind. Then what would your residence, or the farm on which you live, be worth compared to its present money value? Your home and the homes of a large majority of your neighbors and fellow citizens would go on the market and there would be few buyers at any price.

Let us forget for the time the question of spiritual welfare and ask ourselves the question, What is a citizen's duty with reference to a thing that means so much to the material and social welfare of his community? Considered solely from the standpoint of good citizenship, it is every man's duty to do his full part for the promotion of Christian activities in his community.

But, for the present, we want to consider especially the promotion of the Sunday school work.

From my reading, both of the Old Testament and the New, I am impressed that the Word of God, His day, and His sanctuary were a trio for man's spiritual guidance and culture. In the Law of Moses we are told more than once, "Ye shall keep my Sabbaths and reverence my sanctuary." And in the New Testament, we find that our Lord, "As His custom was, went into the synagogue on the Sabbath day," and there read and discussed the scriptures.

Then as we study the travels and work of Paul and the other apostles and missionaries, we find them attending the synagogue and Paul admonishing early Christians not to "forsake the assembling of themselves together."

The synagogue service of that day seems to have been a Sabbath day gathering for worship and for the study and discussion of the scriptures—much after the order of our modern Sunday school. Evidently it was the divine plan and the custom of God's people to have a meeting at a place of religious service on God's day—Sabbath or Lord's day. And, in our age, the Sunday school is our best method of carrying out that plan. Many of our country churches have preaching only one Sunday in the month and have no Sunday school. Hence, they have a religious service in their sanctuary only one Sunday out of four. "My brethren, these things ought not so to be." If a church can have preaching only once a month, they might still have a meeting every Lord's day—which seems to have been the plan followed by the devout Jews and early Christians. Evidently God's plan for His people.

The Sunday school is not only A solution but seems to me THE solution of our route of return to the "old paths." In my humble opinion a good live Sunday school in every church and community would be our best possible means of bringing the multitude into the kingdom, and promoting the great kingdom program.

Now two suggestions as to how this might be done:

First: Leaders. Let one member—or better, three or four members in any country church "adopt the Sunday school"—make it an object of un-

SOUND DENOMINATION
FINANCING

Lawson H. Cooke

"Annual income twenty pounds, annual expenditure nineteen six, result happiness. Annual income twenty pounds ought and six, result misery."

We all recognize this quotation as Mr. Micawber's advice to his young friend, David Copperfield. No sounder principle of economy was ever

ceasing effort, and determine never to give it up or let it fail—for this year or any other year—make its perpetuation their permanent job.

Second: There is hardly a strong church, urban or rural, in the Southern Baptist Convention that has not somewhere in its adjacent territory a locality where there is need of a mission Sunday school with such possibilities for such a work.

May I be pardoned for illustrating with a personal experience? Fifty-two years ago, when I was just beginning my work at Blue Mountain, a fine strong, country woman, mother of a large family, drove from her country home into the village to see me.

She wanted me to organize and superintend a Sunday school in a little rural schoolhouse in her community—where there were quite a number of boys and girls not in reach of a Sunday school—some of them growing up with little interest in things of that kind. I granted her request and for some years went out on Sunday afternoons to lead that work. The attendance ran, I should say, from 25 to 50—pupils and teachers. For most of the time I was superintendent of the forenoon Sunday school in the village where the college faculty and pupils attended and which sometimes numbered 600 or more. But frankly my greater joy was my little country Sunday school. And now after 35 to 50 years I look back on it as one of the most joyous and gratifying efforts that I have ever made in Christian service. Nearly all of the boys and girls of that community became Christians. A number of them have passed over to the better home; a good number are now the heads of Christian homes with children and grandchildren about them—generally living the religious principles instilled in that old Sunday school.

From the girls of those days in that community have come one teacher who for years stood very high in the schools in some of the best towns of Texas; and the able teacher in the city schools of Natchez, Miss.—who is author of the History of Mississippi now used in our public schools. Also quite a number of consecrated and useful women who have filled nobly and well the sphere of wife and mother—woman's most useful and important sphere.

Of the boys there have been three preachers, two state senators, two heads of departments in great colleges and quite a number of valuable Christian citizens in the ranks of farmers and business men.

I have passed my three score and ten years. I now look back over more than a half century since as a young Baptist layman I took up the work of a Sunday school in a nearby neighborhood where it was needed. I commend such a work to a young layman who wants to lay up some happy memories for his declining years.

GUESTS THROUGH THE YEARS

The list of ministers who had broken bread with Bro. Riser, Sr., as printed in last week's Record, led us to list those we can remember as having been in our home since its establishment 38 years ago. We can remember 78 who came to our church for a part in the service, and who have been guests in our home at meal time, and "Such as we had gave we they." Numbers of them were with us for the night, and others for a week. In the list we recall two as missionaries, 54 preachers or evangelists, nine of whom were also guests of the Riser home, nine gospel singers, five lay-speakers, three B. T. U. workers and seven Sunday School workers. We are thankful for having had this pleasure, and our home has been made stronger and more sacred by these contacts.

—Mr. and Mrs. W. J. Shoemaker,
Bay Springs, Mississippi

BR

MRS. EMMA HUSTLER

We the members of the Courtland W. M. U. desire to express our deep sorrow and keen sense of loss in the death of one of our faithful members, Mrs. Emma Hustler, who passed away May 23, 1943, being 75 years of age. For many years she served as president of the W. M. U. and was a wise leader and faithful worker.

Therefore be it resolved: FIRST: That this church has lost a faithful and useful member. Her interest in every good work lasted until the end of her life.

SECOND: That, even as we sorrow because of her passing, we thank God for her life and bow in humble submission to the will of Him who doeth all things well.

THIRD: That we express our deepest sympathy to the bereaved family and loved ones.

FOURTH: That a copy of these resolutions be sent to the family, a copy be put in the minutes of the W. M. U. and a copy be sent The Baptist Record for publication.

Respectfully submitted,
MRS. J. H. SHERMAN,
MRS. F. F. FIGG,
MRS. JOHN EVERETT,
Committee.

spoken.

Corporate economy and individual economy are governed by the same inexorable fiscal laws. The corporation that budgets its operating expenditures up to a level of its expected income is heading toward financial discomforts. This principle of economy applies with equal force to religious groups and institutions. Sound financing demands a budgetary item to take care of future emergencies, particularly when past experience and economic history foretell the inevitability of such emergencies.

Sound business practices caution us to avoid sudden and disproportionate expansion in times of abnormal prosperity. The adverse financial conditions which inevitably follow such times always give rise to increased needs, while, at the same time, failing to provide the means for meeting those needs. The only reasonable program, therefore, is to create in prosperous times a contingent account which in the face of diminishing revenues will not only maintain the current level of operation, but will also make it possible to extend our usefulness because of a sound financial position.

For Southern Baptists, this contingent account should be created through our Co-operative Program rather than through detached and unrelated efforts because the Co-operative Program is the recognized and established basic plan of denominational financing.

GOING PLACES

Our Text: I Timothy 4:13a and 15b:
"Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subs ribe."



REV. A. B. WEATHERSBY

Mount Olive Is Number 641

Among the many churches that have recently adopted the EVERY FAMILY Plan is Mount Olive church, Mississippi Association.

From every section of the state EVERY FAMILY lists are coming in as pastors and churches hear from others who have tried it how helpful it is when sent to all the resident families.

Mrs. P. E. Reardon, church clerk, sends us the Mt. Olive list of 76 names. She also speaks in highest terms of her pastor, Rev. A. B. Weathersby.

Baptist Record readers in Amite county are listed as follows: BERWICK 39; CROSBY 71; GILLSBURG 64; GLOSTER 64; Hebron 9; LIBERTY 135; MARS HILL 87; MT. OLIVE 76; Mt. Pleasant 1; MT. VERNON 43; Smithdale 3; Zion Hill 1; EAST FORK 91.

From the Year Book of the South-wide W. M. U. we note that 39 churches in Mississippi reported 100% of their women as giving to missions during the past year. We also note that 28 of these churches are EVERY FAMILY churches. The Baptist Record does help.

Military Church is No. 641

The sum of EVERY FAMILY churches continues to grow. No. 641 is Military church, Lamar county, the latest to adopt the popular and progressive EVERY FAMILY Plan. Dr. T. W. Talkington is pastor.

Bruce Hilburn, rural evangelist, was with them in a meeting and writes as follows: "We rejoice with Brother Talkington in this forward step. We know that with out good Baptist paper in the homes that the church will grow and develop fast."

Lamar county has Record readers as follows: HICKORY GROVE 43; Lumberton (no church) 1; LUMBERTON 94; ORAL 39; PURVIS 79; RICHBURG 20; SUMRALL 37; Sumrall (no church) 1; Calvary 8.

BR

Help Blue Mountain College: (1) By gifts, (2) by annuity bonds, (3) by bequests.

Thursday, August 5, 1943.

OPENING A SECOND FRONT
By J. Herrick Hall

Our great eagerness for the successful prosecution of our Allied cause could permit a loss of spiritual enthusiasm for the expressed Christian duty which rests upon us to "war a good warfare" (I Timothy 1:18). These are the days when every power known to man is employed to induce patriotism. . . . The soldier lying in a fox hole or adrift on a rubber raft may cling to the golden thread of faith which links his heart to his mother's Bible. The man who receives a war-fattened pay envelope may give only passive approval to his ten per cent deduction for war bonds while his heart may be as cold and as hard as the steel he runs through the lathe. . . . The church is not making a spiritual, moral or social advance. By social we do not mean the superficial claptrap of vain and worldly humanity, but rather the uplift of the hearts of all who live. . . . The last two years of this world conflict show how imperative it is that a second front be opened in Europe. If our world is to stand, even Russia must have aid and quickly. Even so, if the forces of righteousness are to prevail over the forces of evil, a second front must be opened against the arch enemy of God. . . . Christianity faces an enemy far more powerful than the forces of the Axis. Sin and Satan are arrayed against us and have won many battles. . . . Under the totalitarian rule of the Axis powers the sole rights left to mankind are subordination of mind, annihilation of heart and humiliation of body. Christian life depends upon the liberation of the mind, the sanctification of the heart and the consecration of the body.

Sin has unleashed a monster more sinister and ravishing than war. It is the soul-destroying, life-debauching, death-dealing poison alcohol. Dr. J. B. Weatherspoon rightly states that this great destroyer "impoverishes the many and enriches the few." Its lobbyists pervert righteous government into political racketeering. It is a curse to the "happiness of families, breaking homes and degrading" social relationships. Yet this viper is befriended by public servants, both legislative and executive, who are determined to protect this evil and in their "refusal to hear the protests of the moral forces of the nation" against this satanic business.

Sin has blighted and stunted a generation by a blitzkrieg against the foundations of social and spiritual strength. Boys and girls by the millions are dispersed from home and congested in military and war production centers. Mothers and sisters are doing men's work while woman's glorious heritage and place of honor and influence is being deserted. . . .

Sin has reached beyond our generation and has enslaved humanity for the next hundred years with the gnawing servitude of debt. . . . If we pay the national debt off in 100 years, it will take \$100 per person the first year, and gradually less until at the end of the century the last annual individual payment would be \$25.08. Every person in the nation (men and women, boys and girls, all races and all creeds and all colors) will stand at the war's close under the yoke of \$2,500 war debt, principal only. . . .

Last year Baptists gave \$9.75 per member to all causes. It is staggering to think what effect the war debt will have on Christian giving during the next one hundred years. It is appalling to realize what could have been done for humanity with the 250 billions which war will cause us to waste. . . . With Satan and sin in such an awful onslaught against Christ and righteousness, we feel that as Christians we must open a second front against sin. . . . In early Apostolic times the church did not stand alone in the battle against sin. (See Acts 2:41-47.) In the time of Joshua the individual came out on God's side, but more than that, the home was a battlefield for God and righteousness. (See Joshua 24:14-15). If we are to give aid to godless Russia by opening a second front then let us win our godless homes which must be the Christians' second front as we wage war on sin. . . .

This strategy for essential conquest is threefold.

We must mobilize our homes for Christ. To do so requires an enrollment of our constituency just as the national forces employed the registration of the draft. . . .

There can be no place in this all out against sin for sensitiveness, tempermentality, sentimentality. When a commander in the navy blunders and lives are sacrificed needlessly, that commander is replaced. But through the years an election to a position in church has become increasingly a lifetime bastion against which no man dare make assault. The incumbent may make blighting blunders or may become just a fixed obstacle doing nothing and preventing any one else from doing anything. Even though souls are sacrificed replacements are not suggested for "the drone" is either a member of an influential clan or has been a perennial fixture in the office. . . .

Enlistment must be accompanied by training. It is here that the minister's duty becomes evident. When Paul wrote the second chapter and fifteenth verse of his letter to Titus, he commanded the young minister to "speak, exhort, and rebuke with all authority." It is the minister's obligation to train the forces of home and church for Christian conquest. This training, according to Paul, is to consist of things which are becoming to sound doctrine. . . .

We must mobilize the finances of the home and secure a rightful place in the household budget for scriptural tithes and love offerings. . . . We must mobilize the time of our people. Time must be allowed for the development of a gigantic offensive against sin. . . .

When the visible will of the Father is seen by the church, there is no place for eccentric individualism. The autonomous church must be sustained by the spirit of fellowship on the part of all the members. Division and disunity will bring defeat. Christian people should be of the same mind and will be of the same mind if Christ is made the Sovereign Lord of every soul and all Christians are brethren. . . . We must wage a decisive warfare on the actual field of battle. We must set out on a mission for our Monarch. Each home must wage a campaign for Christ. Satan must fall and sin must be utterly destroyed. A mobilized church

SOLDIER TESTIFIES REGARDING
BILOXI FIRST BAPTIST HELP

The recreation center on the ground floor of the First Baptist Church, Biloxi, is open daily 9 a. m. to 10:00 p. m. and soldiers and civilians find there the finest of fellowship and fun, and some have found Christ as their Saviour.

The following letter is typical of the many received from soldiers who were formerly stationed at Keesler Field, in Biloxi:

"It being Saturday evening, it seems like I should be getting ready to come to the social, but I don't guess I will, not tonight anyway. You have no idea how much I miss the hours I have spent in church and at the socials down there; everybody was so swell to the boys, we couldn't help but feel at home.

"If the opportunity ever presents itself I am coming by to see you and the others I learned to love while I was stationed at Keesler Field. You probably wonder why I like Biloxi when almost all the other fellows wanted to be somewhere else. Well, it is a long story but I can cut it short.

"Coming to Keesler Field changed my life in more ways than one. Being a church member isn't sufficient and that is all I was when I landed at Keesler Field, but the prayers of a Christian mother and the prayers of you people at Biloxi did something to me that changed my life and Christ came into my heart.

"Did you ever feel that you were fighting against something that was forever in front of you and still couldn't shake it off? That is what I was trying to do with Christ, shake Him loose from me, but He was always there wanting to be let in. I will never forget the night in my room when I asked God to help me turn the world loose and accept Christ as my Saviour. It wasn't that easy but before I quit praying I knew I had something I had never had before—peace.

"Every Christian knows that unless they are born again they never know

and home, high in spiritual morale, and committed to a Godly mission can carry a Christian conquest to such a climax that there will come the unconditional surrender of the hearts of men unto Christ and the absolute defeat of Satan in the homes of a Christian nation.

(Excerpts from an address by the pastor of Fifth Baptist Church, Washington, D. C.)

KNOW YOUR BIBLE
QUIZ QUESTIONS FOR TEACHER AND CLASS
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1. There is one verse in the Bible which contains all the letters of the alphabet except the letter "J." Where is it found?

2. If you were asked to read the longest verse in the Bible, where would you look for it?

3. One of the many miracles of Christ was called "Christ's Crowning Miracle." Do you know which miracle was so called?

4. One line in Song of Solomon 4:1 reads, "Thou hast dove's eyes within thy locks." Can you interpret its meaning?

(Correct answers on Page 15.)

the joys of the Lord. So many people are doing the same thing I was doing, hiding behind church membership. That is a mistake that must be overcome before Christ can come into your heart and reign in your life.

"Say 'hello' to all the fellows for me, and two 'hellos' to all the girls.

"Sincerely."

The following testimony was also received from a soldier:

"My eyes have never seen the Christ we read about but I have heard the story of the death He died for me and I believe it is true. In my life I have had experiences that made my faith in Him greater, now I have no reason to doubt He died on Calvary for me and every one. By His blood I have been made whole and my testimony is—He saves, He keeps, He satisfies."

BR

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Next Term Begins Sept. 1

Write for Information

DR. D. M. NELSON, President
Clinton, Miss.

Thursday, August 5, 1943

THE BAPTIST RECORD

13

Touching The Bases

By Fred R. Langley
Soldiers, Sailors and Defense
Projects Service

CLINTON INTERNMENT CAMP—Announcement came from Washington recently regarding the location of the 21 war prisoners' camps. One of the newest of these is the camp in Hinds county about four miles southeast of Clinton. This camp recently received its first contingent of war prisoners. It is under the command of Col. Charles C. Loughlin, a veteran of World War I.

While many of these prisoners presumably were taken by American forces in Tunisia, others were probably captured by troops of Allied nations. Located in 17 states, the present camps have a capacity of approximately 55,000 but they are being enlarged, the army said, and new camps also are planned. With the exception of three—Angel Island, Calif., Camp Blanding, Fla., and Fort Meade, Md., which are being used only temporarily—the camps are expected to be used as permanent prison stockades for the duration of the war.

GERMANS ARE IN 12 CAMPS—German prisoners are held at the three temporary camps, the army said, as well as nine others—Camp Breckinridge, Ky., Camp Chaffee, Ark., Crossville, Tenn., Camp Gruber, Okla., Hereford and Huntsville, Tex.; Roswell, New Mexico; Stringtown, Okla., and Clinton.

The camp at Crossville, Tenn., also contains Italian prisoners in a stockade separated from the Germans, but eventually one or the other group will be transferred. Italians are held also at Camp Atterbury, Ind.; Camp Carson, Colo.; Camp Clark, Mo.; Florence, Ariz.; Ft. Leonard Wood, Mo.; Ogden, Utah; Camp Phillips, Kan.; Weingarten, Mo., and Camp Wheeler, Ga.

The Japanese prisoners are held at Camp McCoy, Wis.

The standard blockade at the prison camps is an area enclosed by a double-barbed wire fence, with guard towers controlling the narrow land between the fences. Such a stockade contains three compounds, each with hut shelters and other facilities for 1,000 men.

To guard such a typical prison stockade for 3,000 men and administer its affairs, the army assigns a detachment made up of three military police escort companies, with 24 extra officers, all housed outside the stockade. Normally the three companies are rotated, one guarding the stockade, another on the alert to assist the guards if trouble develops, and the third engaged in training exercises or in supervising groups of prisoners at work outside the stockade.

COMPANIES FORMED—Within the compounds, the prisoners are organized into companies of 250 men, each commanded by an American officer assisted by several army enlisted men,

FORK UNION

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A Christian school with the highest academic rating. Small classes. Supervised study. Upper School prepares for university or business. R. O. T. C. Also post-graduate course. Separate Junior School for boys below high school grade. House mother. All sports. Every modern equipment. 24 states represented. Catalog. President J. J. Wicker, FORK UNION, VA.

OUR TITHING CORNER

As Baptists, when asked about our creed, we can only present the Holy Bible in its entirety. I sometimes wonder if we should promote a system of our own in doing the Lord's work before fully trying His plans and giving them a chance to be thoroughly proven. Through Malachi He exhorts us to "try me and prove me...." Seeing Baptists build houses of worship with money solicited from people who are enemies of the faith gives us a bit of thinking to do. Is God a pauper for whom we should beg, or is He the maker, owner and giver of all things? Should we ask outsiders to help build Him a house, or follow the one and only financial plan given in His word? Is the law of the tithe included in the moral law which He says He "came not to destroy but to establish"?

In Matt. 5 He states many times, "Ye have heard it said by them of old . . ." "but I say unto you. . . ." By saying this He signifies the perfection of this law.

The law of the tithe being included therein is given to us to put into practice because we love Him who said "to obey is better than sacrifice." If it is true that by breaking "the least" of His laws one becomes "least in the kingdom" it is equally true that by keeping them we become great in His kingdom.

When He gave the 10% law He used no proxies.

After faithfully giving His plan a change, if one is lacking in finances, which I am sure no one will ever be, then will there be plenty of time to try other plans, such as chicken dinners, "cake walks," soliciting outsiders and the acre plan.

As a tither I am satisfied to rely wholly upon the 10% for financing the church. I can only preach what I find the Bible will support and therefore I am never without a message. If we will preach tithing and practice it as the Bible teaches, until churches tithe, we will have no trouble.—W. B. Sanderson.

BR

C. C. Weaver, pastor of Mt. Carmel Baptist Church, Noxapater, is to be with Thomas S. Messer, pastor of the Toomsuba church, Lauderdale county, in the annual revival beginning the second Sunday in August and continuing through Friday night.

but they are permitted and even expected to administer their own affairs as much as possible. Relaxing the restrictions which have governed information concerning prisoners of war camps, the army said that reporters would now be permitted to visit them, but prisoners may not be interviewed, nor may photographs showing recognizable features be published.

The only persons having unrestricted access are the diplomatic representatives of the governments looking after the affairs of enemy countries—Switzerland for Germany and Italy, and Spain for Japan; representatives of the International Red Cross, who handle postal and other personal interests of the prisoners, and agents of the International Y. M. C. A., who look after the welfare and recreational work.

HILLS OF THE SPIRIT

The lowlands held me in their thrall too long,
But sorrow and despair have made me yearn
For heights where I may find my soul again,
Those lofty spaces where the winds of dawn,
The cool, sharp winds of mountain-tops can blow
Away from me the dust and taint of earth.
In the hushed stillness of the silent hills
I yet may hear the spirit languages
Which speak of peace, of strength and quietness;
Upon these slopes my errant footsteps find
Something on which to rest, secure and strong,
And I shall walk in harmony with God.

—Edith Tatum.

While Blue Mountain's first objective is to train women for Christian homemaking, its graduates are engaged in some sixty-eight different vocations and professions in most of the states and in several foreign countries. The desire of the college is "that our daughters may be as cornerstone, polished after the similitude of a palace."

The Blue Mountain faculty is strong. The average tenure of the splendid Christian men and women comprising its personnel is about twelve years. Its twenty-eight members, trained in the leading colleges and universities, approach their tasks with devotion and zeal.

Because of the high quality of student that Blue Mountain College attracts and the training received there, the institution has come to be known as "The College where leaders are trained." Truly we need Christian leaders in every walk of life, in all businesses and professions, in every field of worthy endeavor. After the war, the need will be even greater; for the peace must be won too.

The student body of 1942-43 included girls from most of the counties of Mississippi, and from nineteen other states, China, Argentina, Brazil and Venezuela. The graduating class was made up of fifty-nine splendid young women.

During most of the time for the last five years more Blue Mountain graduates were enrolled in the Woman's Missionary Union Training School at Louisville, Kentucky, than were registered from any other college or university. Quite a number of recent Blue Mountain graduates are listed among the full-time church educational directors, church music directors, citywide B. S. U. secretaries, and associate state B. T. U. secretaries. Another is principal of the W. M. U. Training School in Chile.

In the HOME MISSIONS Magazine for July, the following significant facts are brought out. "It is reported in the CATHOLIC SCHOOL MARKET letter that a total of 2,549,919 students attended Catholic educational institutions in the United States in the past school year; that 2,015,333 children attended parochial schools. The attendance in Catholic high schools was 372,339; in universities, colleges and normal schools, 143,279; and in seminaries, including major and preparatory, 18,968.

"Catholics are wise. They know

DENOMINATIONAL CALENDAR

August

Southwestern Baptist Theological Seminary.
W. M. U. Young People's Organizations.
Assemblies and Camps.
Soul Winning—Brush Arbor, School House and Church.
Cooperative Program Causes.
Now Club Emphasis.
Southwestern Baptist Theological Seminary.
Sunbeam Focus Week, August 8-13.
Check on Denominational Periodicals.
Check Standard of Excellence.
Special Summer Work.
Vacation Bible School.
Tithes and Offerings According to the Scriptures.

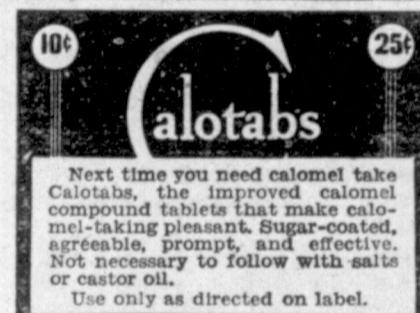
that if they do not educate and train the Catholic youth in the Catholic faith they will be led away from the Catholic church.

"Baptists should be as wise as Catholics. We should put greater stress on the education of our children in the faith and when we say our faith, we mean our distinctive doctrine."

God has held Blue Mountain College in the hollow of His hand throughout the years, and His Spirit continues to guide those who direct its destiny. You can have a worthy part in its destiny, either by making a gift to the college's endowment, by purchasing Blue Mountain College annuity bonds, or by making bequests to the college. Will you join hands with God in upholding your college and perpetuating its Christ-inspired purpose—training women for Christian home-making?

BR

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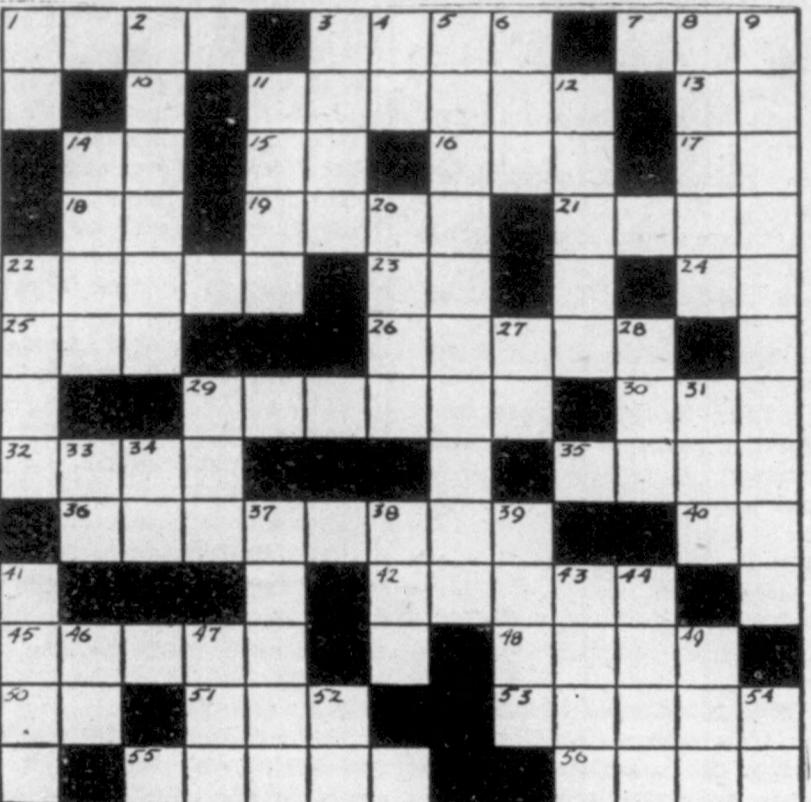
J. P. Clayton, Manager
MISSISSIPPI HATCHERIES

Department B

JACKSON MISSISSIPPI

Thursday, August 5, 1943.

OUR CROSSWORD PUZZLE



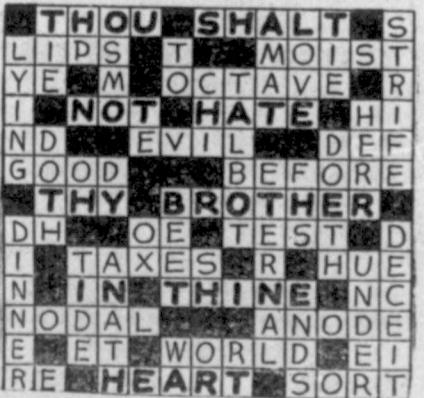
"Faithful are the wounds of a friend; but the kisses of an enemy are deceitful."—Prov. 27:6.

FRIENDSHIP

ACROSS

- 1 "the . . . hath many friends," Prov. 14:20.
- 3 Girl's name.
- 7 Royal Geographic Society.
- 10 ". . . brother is born for adversity," Prov. 17:17.
- 11 "Lover and . . . hast thou put far from me," Ps. 88:18.
- 13 Royal Highness.
- 14 Deputy lieutenant.
- 15 Small yellow bird.
- 16 Dessert.
- 17 Each.
- 18 Suffix denoting alcohols.
- 19 Bones.
- 21 Amorite ally of Abram, Gen. 14:13.
- 22 "We took . . . council together," Ps. 55:14.
- 23 North river.
- 24 Township.
- 25 "he loved them unto the . . ." John 13:1.
- 26 "his seed shall inherit the . . ." Ps. 25:13.
- 29 "the Father Himself . . . you," John 16:27.
- 30 "Thine . . . friend, and they father's friend," Prov. 27:10.
- 32 "Yea . . . own familiar friend," Ps. 41:9.
- 35 Pure.
- 36 "a friend that . . . closer than a brother," Prov. 18:24.
- 40 Yukon territory.
- 42 Talks.
- 45 Mother-in-law of Ruth, Ruth 1:22.
- 48 "must . . . himself friendly," Prov. 18:24.
- 50 "Trust in him . . . all times," Ps. 62:8.
- 51 "gave himself a ransom for . . ." I Tim. 2:6.
- 53 "unto thy judgments at all . . ." Ps. 119:20.
- 55 "kisses of an . . . are deceitful," Prov. 27:6.
- 56 "shall . . . down in the kingdom," Luke 13:29 (pl.).

Answer to Last Week's Puzzle



Famous to Relieve 'PERIODIC' FEMALE PAIN

Helps Build Up Resistance Against It!
If at such times you suffer from cramps, headache, backache, tired, nervous feelings, distress of "irregularities", periods of the blues—due to functional monthly disturbances—try Lydia E. Pinkham's Vegetable Compound to relieve such symptoms because this famous medicine has a soothing effect on one of woman's most important organs.

Taken regularly—Pinkham's helps build up resistance against such symptoms. Also a fine stomachic tonic! Follow label directions.

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1943 ASSOCIATIONS Dates and Places of Meetings

(Editor's Note: Keep this list for later reference.)

Association, place of meeting and the date:

- Grenada—Providence Baptist Church, August 26.
 - Benton—Pleasant Hill Baptist Church, September 7.
 - Lafayette—Shiloh Baptist Church, September 7.
 - Alcorn—First Baptist Church, Corinth, September 8.
 - Monroe—New Prospect Baptist Church, September 8.
 - Tippah—Chalybeate Baptist Church, September 8.
 - Marshall—Potts Camp Baptist Church, September 9.
 - Yalobusha—Elam Baptist Church, September 9.
 - Lee—Richmond Baptist Church, September 10.
 - Cahoun—Parker-Salem Baptist Church, September 15.
 - Panola—Enon Baptist Church, September 17.
 - Itawamba—Poplar Springs Baptist Church, September 17-18.
 - Jasper—New Fellowship Baptist Church, September 21-22 (Tuesday night).
 - Zion—Walthall Baptist Church, September 22-23.
 - Carroll—Vaiden Baptist Church, September 23.
 - Madison—First Baptist Church, Canton, September 28.
 - Bolivar—Shaw Baptist Church, September 28.
 - Rankin—Oakdale Baptist Church, September 29.
 - Oktibbeha—Pleasant Ridge Baptist Church, September 30.
 - Sunflower—New Hope Baptist Church, September 30.
 - OCTOBER**
 - Kemper—Blackwater Baptist Church, October 1.
 - Jackson—Second Baptist Church, Pascagoula, October 5.
 - Neshoba—Neshoba Baptist Church, October 5-6-7.
 - Choctaw—Ebenezer Baptist Church, October 5-6.
 - Lawrence—Oakvale Baptist Church, October 6.
 - Tishomingo—Paden Baptist Church, October 5-6.
 - Tate—Coldwater Baptist Church, October 7.
 - Hinds-Warren—Calvary Baptist Church, October 7.
 - Clarke—Union Baptist Church, October 8.
 - Covington—Willow Grove Baptist Church, October 7.
 - Lauderdale—Toombsboro Baptist Church, October 7-8.
 - Holmes—Goodman Baptist Church, October 7.
 - Mississippi—Mt. Vernon Baptist Church, October 7.
 - Yazoo—Oak Grove Baptist Church, October 7.
 - Leake—Walnut Grove Baptist Church, October 7-8.
 - Pearl River—Poplarville Baptist Church, October 7-8.
 - Perry—New Augusta Baptist Church, October 7-8.
 - Tallahatchie—Charleston Baptist Church, October 8.
 - Deer Creek—Rolling Fork Baptist Church, October 11-12.
 - Clay—Pheba Baptist Church, October 12.
 - Leflore—Riverside Baptist Church
- (Money), October 12.
- Walthall—Mesa Baptist Church, October 12-13.
- Union County—Old Oak Grove Baptist Church, October 12-13.
- Newton—New Ireland Baptist Church, October 13-14.
- Marion—New Hope Baptist Church, October 14.
- Pike—Magnolia Baptist Church, October 14.
- Pontotoc—Valley Grove Baptist Church, October 14.
- Union—Port Gibson Baptist Church, October 14.
- Riverside—Lyon Baptist Church, October 14.
- Attala—Sallis Baptist Church, October 14.
- Copiah—Fall session not given.
- Smith—Sardis Baptist Church, October 13.
- Scott—Bethlehem Baptist Church, October 14-15.
- Lincoln—Gum Grove Baptist Church, October 15.
- Chickasaw—Pleasant Ridge Baptist Church, October 15.
- New Choctaw—Hopewell Baptist Church, October 15.
- Jones—West Laurel Baptist Church, October 19.
- Simpson—Beulah Baptist Church, October 19.
- Gulf Coast—Pass Christian Baptist Church, October 19-20.
- Montgomery—Poplar Springs Baptist Church, October 19.
- DeSoto—Hernando Baptist Church, October 20.
- Adams-Franklin—Providence Baptist Church, October 21.
- Columbus—East End Baptist Church, October 21.
- Jeff Davis—Bethany Baptist Church, October 21-22.
- Wayne—Mt. Zion Baptist Church, October 22.
- Noxubee—Vernon Baptist Church, October 21.
- Greene—Johnston Creek Baptist Church, October 28.

**Vacation Reading
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Sunday School Lesson

Prepared by Hight C. Moore

Prepared by Hight C. Moore
Lesson for August 8, 1943**GOD SHOWS HIS PEOPLE THE WAY****Exodus 13:15**

After the Passover, Israel poured out of Goshen and Rameses to Succoth, where the host was organized, the firstborn consecrated, and the bones of Joseph taken in fulfillment of the ancient oath. Starting thence the shortest route to Canaan, they barely reached the border when they were divinely ordered southward and led by the cloudy pillar. Pharaoh thought them entangled in the country, and sent his army to bring them again into bondage. But Jehovah intervened so that the horse and rider perished in the sea.

Lesson Text and Outline**Exodus 13:17-22; 15:17-22**

I. The Way Out of Egypt (Exodus 13).

II. The Way Through the Sea (Exodus 15).

Notes Analytical and Expository

1. From bondage the Lord's people were shown the way out of Egypt. Under the pressure of the final plague, Pharaoh conceded every request of Moses for the children of Israel. Before the shades of night had lifted, the message of liberty was speeding through the land. At once the long oppressed race made the start toward their national life. From the land of Goshen, the district originally assigned them, and from the land of Rameses, into which they had probably overflowed as their numbers increased, the descendants of Jacob now came in teeming numbers to Succoth, the spot appointed for rendezvous and situated on the northeastern boundary of their territory. How long it took them to assemble here, we are not told, nor how long they halted; probably not more than three or four days. During this time, we may suppose, the main essentials of organization were effected with Moses as leader. The consecration of the firstborn in view of the tenth plague and the taking of the bones of Joseph in accordance with the ancient oath were fitting events on the threshold of the nation's existence. At the earliest moment the great multitude set out on their way to Canaan. According to Dr. Trumbull, three great roads were before them, each of which passed through the great and well-garrisoned wall of Egypt, extending from the Red Sea to the Mediterranean. The royal permission to leave the country would at first guarantee them an unhindered passage through it. The first plan seems to have been to take the nearest way to Canaan, but this lay through Philistia, which contained a warlike race which would dispute the right of Israel to enter. So, after the multitude had journeyed in this direction as far as Etham, in the edge of the wilderness, it was divinely ordered that they should turn in a southerly direction. The pillars of cloud and fire were now granted them for guidance, and in obedience to their leading the children of Israel moved slowly southward, all the while in well-watered Egyptian territory, till

they came near the Red Sea to the road they had chosen to follow to Palestine. Great must have been their disappointment when, coming to the great wall, passage was denied them. Pharaoh had heard of their change of route, supposed them to be entangled in the country under an incompetent leadership, and determined to bring them again to the tasks just quitted. He, therefore, sent a strong army, including six hundred chosen chariots, in swift pursuit of the retreating and seemingly bewildered followers of Moses. When the Egyptian forces drew near, they found the children of Israel encamped by the sea.

2. From danger the Lord's people were shown the way through the sea. The thrilling story is echoed in the song of Moses. When the Hebrews saw their situation, they were filled with utmost alarm. They could neither fight nor flee, and they anticipated a heartless massacre at the hands of Pharaoh's soldiers. With one impulse they cried out unto the Lord, but in the next breath they bitterly reproached Moses for bringing them into such peril. It was a dark hour for Moses, perhaps darker than he had ever known. The Egyptians were close upon him, the Israelites were clamoring their woes, and the situation was inexpressibly dismal. But Moses had an unwavering faith in God and he could only seek to inspire Israel with similar confidence. He, therefore, bade them to stand still and see the salvation of the Lord. Follow the story and see the sequel:

(1) **Faith directed by the sea.** The word of God in answer to prayer revealed to Moses and Israel in their dire straits a sure and speedy path of deliverance from the enemy hard upon them ready to slaughter and shackle. The outstretched hand of Moses turned all eyes heavenward for rescue, and authenticated Moses as the servant of God. Then the east wind, obeying its divine master, furrowed out a pathway through the sea for the imperiled emigrants from Egypt. (2) **Faith advancing through the sea.** At the given signal, Israel immediately marched out over the dried sea bottom. The liquid walls in unstable heaps rolling on either side kept their faith on duty and also protected them from being flanked by their pursuers. No doubt the path was sufficiently wide for many to go abreast, and the distance across may not have been more than three miles; so only a few hours would be actually required for the Israelites to pass through the sea. Surmising a movement by Israel the Egyptians, though confused by the darkness and hindered by the pillar of fire, pursued, soon finding themselves in the midst of the sea and probably close upon the slow moving multitudes of Israel. But chariotering on the sandy sea bottom was difficult, driving was heavy, sometimes the wheels were wrenched from the axles, and the horses became unmanageable. Soon the Egyptians suspected that the peril of Israel was not equal to their own. Terror seized them, for they saw the hand of God raised against them. (3)

Faith victorious beyond the sea. When Israel ascended to the farther shore of the sea again, the obedient hand of Moses was outstretched over the waters which had stood back for the passage of Israel but now leaped upon the confused and staggering regi-

ments of Pharaoh, accomplishing their instant and utter overthrow, not even allowing one single escape. Thus by Mighty Hand the power of Egypt over Israel was broken. No wonder the people, seeing such a miracle and saved by it, feared and believed in Jehovah and Moses, who led them in his triumphal song!

The Lesson of the Lesson**God Shows His People the Way**

(1) **God Attends His People.** Did it seem that Jehovah, after delivering Israel out of Pharaoh's hand, had forsaken them when Pharaoh's army hemmed them in by the sea? Nay; He was present then in mightier power than ever. "I am with you always."

(2) **God Directs His People.** Circuitous had been the route thus far, but God had led. And now appears the impassable sea; had God misled? Nay; He who led to the sea would lead through the sea. "I am the way."

(3) **God Provides For His People.** Pursued and overtaken, Israel was without military resources, and Moses was at his wits' end. All they could now do was to look up to God. And they found that the Lord will provide.

(4) **God Protects His People.** Why did not the flower of the Egyptian army rout completely the helpless Israelitish host? An Unseen Hand intervened and saved. The Lord is our shield.

(5) **God Defends His People.** Who fought for Israel that night when the Egyptian charioteers and horsemen pressed close upon the defenseless multitude? And who alone today can defend His people from their foes?

(6) **God Redemeets His People.** See Israel safe and singing on the shore of their deliverance! The Lord Himself had redeemed them out of all their distresses. He alone is our Redeemer.

(7) **God Must be Trusted by His People.** Israel clung anew to him who bared his mighty arm in their behalf. Are we not blind ingrates when we doubt and disbelieve? "Have faith in God!"

Gold in the Golden Text

The Lord is my strength and song, and he is become my salvation.—Exodus 15:2.

The Lord is our Saviour and our sovereign. He is our salvation for He saves us from the guilt, dominion, and consequences of sin; saves us to a good life on earth; and saves us to the life eternal in heaven. He is our strength, for in Him we live and move, and have our being; and we can be strong only in the Lord and in the strength of His might. He is our song, for He fills our souls with melody and tunes our lips with praise.

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CAPUDINE

Answers To Know Your Bible

Feature on Page Twelve.

1. (All letters, one verse): You will find the verse referred to in the book of Ezra, chapter 7, verse 21.

2. (Longest verse in Bible): The longest verse is in Esther, chapter 8, verse 9.

3. ("Christ's Crowning Miracle"): It was the raising of Lazarus, who had been dead four days. (John II:39.)

4. (Dove's eyes within thy locks): The assumption is that it referred to the eyes which were framed by the locks or the ringlets of hair. In translating "locks" from the Hebrew word "tsammah" it will be found to mean "a woman's veil." As it was customary for Hebrew women to wear a veil when appearing in public, here the veil (or locks) are referred to as shading the woman's eyes, and can be interpreted to read, "Your eyes are doves behind your veil."

The revivalist at Ada, Okla., First Baptist Church, was Joe H. Hankins of Pine Bluff, Ark. He is a great preacher of the old gospel. His type of preaching and message is needed at this hour. He exalts the word of God, the blood of Christ, and the reality of sin. He ought to be used by our churches all over the country.—C. C. Morris, pastor.

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TWO DROPS



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Favor in America—Buy War Bonds and Stamps

CHINA AND HER PEOPLE
 (Continued from Page One)

steak to be bought, for the Chinese did not drink milk, for it must be used to raise a work animal, and the Buddhist religion forbade the killing of cattle. As there was nothing in any of the Chinese religions which prohibited the use of milk, this young missionary saw no reason why he should not purchase a cow with a young calf and have milk to drink and cream for his coffee. So he told his Georgia bride that he was going to buy a cow, which he did and when the cow was delivered, he told his cook to separate the cow and the calf for the night. The cook was surprised and asked if it would not be cruel to take the baby calf away from its mother and have it cry all night. But he obeyed the order, and both the mother and baby did cry all night, for they had never been separated before. The next morning the young missionary handed the cook a tin bucket and told him to go and milk the cow. The cook said he had never heard of a cow being milked and he did not know how to do it. After the missionary had demonstrated the art of milking, the cook went shaking his head with the tin bucket in his hands. When he reached the back yard and saw the cow with her big horns, he had no idea of tackling her alone. So he went and got two of his neighbors to help him. Young Hartwell grew tired of waiting for the cream for his coffee and went to see why the cook was so long in milking, and, to his surprise and amusement he saw that the cook and his two neighbors had tied the cow's legs together, had thrown her down and had her on her back, one of the men holding her by her head and the other by the tail, while the cook was milking up. The missionary was now fully convinced that there was truth in the saying that the Chinese do everything backwards. He got his milk, however.

While the Chinese farmers are working with the same primitive implements their fathers used a thousand years ago, the thousand years of experience have taught them many valuable lessons in agriculture, and, from my twenty-five years of daily observations, I regard them as the best farmers in the world. From experience they have learned that they can get a much better crop of wheat by sowing it in rows so that they can hoe it, and irrigate it from water drawn from a well. This water they run down between the rows in sufficient quantities to make the wheat produce the greatest possible. Then after the wheat is pulled up, the ground is fertilized and corn and beans are planted; thus giving the three crops on the same land.

You are probably asking, what do they grow? This depends upon the climate, which is very similar to our climate here in the United States. In South China, where it is warm, they grow rice and cotton, while in North China where I lived they cannot grow either rice or cotton, but there they have as their main crops corn, wheat, millet and sweet potatoes, but do not grow Irish potatoes. They also grow great quantities of peanuts and vegetables.

The principal food in South China is rice, while in North China it is millet. The millet is a smaller grain

WHAT FAMINE MEANS
 (Continued from Page One)

on the road and the parents with the old mother and one or two large children press on, trying to save the remnant of the family. This scene is multiplied by thousands and tens of thousands of families. The scene is varied in some cases, for the father summons courage to stand on a village street and cry aloud, "Who will buy a little girl, who wants one cheap?" Some one more fortunate may see the chance to purchase the future wife for the young son of their family. Thus for a few dollars—two or three, a little life is saved. Too often neither girls nor boys are wanted and they are left to die on the road.

Death is by no means confined to the small children. The New Year in China is the one day of rejoicing by every Chinese, but the New Year this year disclosed the fact that 180 grown-ups had died on the streets of Cheng Chow, Honan.

One of the missionaries writes: "Famine conditions are just too bad even to write about. We saw such pathetic cases on the road, some able to stagger along, some lying down not able to walk. It breaks one's heart. We are told that human flesh is put in a meat mixture and sold on the street. One buyer, it is reported, found a child's finger in his portion and the seller was taken in custody."

Relief funds are sorely needed and can be easily sent . . .

The missionaries on the field are giving of themselves; their means and time caring for refugees. They divide what they have and administer funds sent them. One wonders how long they may be able to see such heart-rending sights and stand the strain. One writes of our missionary, Miss Addie Cox of Alabama: "Addie Cox has come very close to starving herself along with all the refugees since she can eat no meal without people begging it out of her mouth. No one can make Addie take care of herself. She is absolutely selfless."

Gifts designated for Chinese relief are sent in full from the state headquarters of Mississippi Baptists.

BR

Professor E. O. Sellers of the Baptist Bible Institute was the invited guest for the June Executive Committee meeting of the Laymen's Missionary Movement in Chicago. This year's "Men and Missions Sunday" November 14th, will be featured in a special observance by the chaplains of the armed forces, with the approval of the ranking chaplains of both army and navy. Over 60,000 pastors at home and on foreign fields are also cooperating.

BR

Dr. William Potter is to be in a meeting with Pastor C. S. Moulder, at the Neely Baptist Church, beginning August 8 through August 13.

BR

Help Blue Mountain College: (1) By gifts, (2) by annuity bonds, (3) by bequests.

than rice, and is cooked as we cook a cereal. And in this connection, it is interesting to note that the rice eating people are much smaller in stature than are the millet eating people. No question but that millet is more nutritious than rice. But more about what the Chinese eat next week.



MISS MARY ELLEN BRAZIEALE

Is a tithing member of Lowery Creek Baptist Church in Jones county, county, who holds a prominent position in Washington, D. C. She is the daughter of a widowed, Christian mother, and never fails to send her offering to her mother and her home church, asking the church to use a portion of her offering for the improvement of the old home church building. Improvements include painted floors and seats, a new rug with runners to match down the aisles, new lighting fixtures, and beautiful scarf and doilies for the furniture.—Mrs. Fairy G. Bush, for Lowery's Creek church.

BR

**RESULTS OF TITHING EMPHASIS
AT WEST POINT**

Comparative figures for contributions into church treasury of First Baptist Church since tithing has been emphasized, and the previous record month's contributions in the church's history.

Previous Record Months

Dec., 1941	\$2,533.25
Jan., 1941	1,137.44
Feb., 1936	971.87
March, 1936	1,390.44
April, 1928	1,331.35
May, 1942	1,194.61
June, 1941	879.69
TOTALS	\$9,438.65

**Amounts Given in
Past Seven Months**

Dec., 1942	\$ 4,340.34
Jan., 1943	1,317.20
Feb., 1943	1,288.88
March, 1943	1,527.23
April, 1943	1,700.12
May, 1943	1,450.78
June, 1943	1,878.08
TOTALS	\$13,502.63

Since money is more plentiful today than it has been, we cannot attribute the entire increase to tithing.

It is significant, however, that since over 150 of our people have agreed to give a tenth of their income into the Lord's treasury, we have shown a gain every month over the standing previous record in the history of the church.

You will note in the above comparison of the seven months we have been emphasizing tithing with the record months before that, we have made a gain of 43 per cent in gifts! !

Let us thank God for the abundant way He is blessing us. Many who have only recently started tithing have expressed the great joy they have had since they started obeying God's command.

Our prayer and goal is that every member of the church will pray earnestly about this matter and follow what God says about it. God blesses spiritually and materially those who tithe.

—Malachi 3:8-10.

PREACHING IN THE ARMY CAMPS
 (Continued from Page One)

sent—to the army.

How can it be done? The army is in control in this war, and the commanding general can open the way. If one Christian general would open the door, I believe all the camps would open. It is up to us to present a program worthy of such an opportunity. Let the Baptists choose a top dozen of their men, the other denominations likewise, then submit the time these men can give to the task and ship them from camp to camp with appropriate publicity and a central place in which to preach. A first-class quartet or choir should accompany them; a good song leader and pianist are also imperative. Soldiers like to sing and will if given a fair chance. If women singers or musicians go, they should be easy to look at, as well as pleasant to hear. The expenses should be paid by the church or denomination sending them. Do it right, and in three months a great lift will be felt in the spiritual morale of the army, the chaplain's task will be made much easier, and the cause of Christ will be greatly advanced. Here is an opportunity set before the churches.

Much more could be said. This is just a suggestion which closes with this admonition: Do not send a big name simply because it is big. Does the man have a message? Can he talk the language of the men? Has he a passion to win men for Christ? Can he speak from personal experience of what Christ has done for him? If not, keep him far away from the camps. In the last war we had too many big shots who were duds!—Watchman-Examiner.

BR

**NORWEGIAN CLERGY THREATENED
WITH FORCED LABOR**

Washington, D. C.—(RNS)—The Rebel clergy of Norway are faced with the imminent threat of being conscripted for forced labor service as a final repressive measure by the Quisling church authorities, according to an article in the Stockholm newspaper, Aftontidningen, reported to the Office of War Information here.

The Swedish newspaper reports that Sigmund Feyling, Under-Secretary of the Quisling Department of Church and Education, has given order to the Labor Office to draft all clergy who "no longer hold office." The decree applies to every Norwegian clergyman who resigned his post in protest against the Quisling regime and who is, therefore, "considered disloyal to Quisling authorities."

Since all but 64 of Norway's 1,000 Pastors have refused to serve under the Quisling Church body, the effect of the decree will be to silence the long opposition shown by pastors who refuse to recognize any but imprisoned Bishop Elvind Berggrav as their leader.

Reports from Stockholm last month said that Quisling authorities had prepared a list of 87 local clergymen who are to be drafted. Two of the pastors, the Rev. Nils Elde and the Rev. Gustav Hoyen, have already been called.

Meanwhile, according to reports in Aftontidningen, prisoners in the Grini concentration camp outside Oslo have been forbidden every form of divine service. The prisoners, it is charged, are not allowed to possess Bibles, hymnbooks or other religious literature and the chapel in the camp is kept empty for occasional use by the Germans as a cabaret or canteen.